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PEACE CORPS PRIMER FOR THE WESTERN VISAYAS, PHILIPPINES.

BY- ZORC, R. DAVID AND OTHERS

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THIS TEXT WAS WRITTEN FOR PEACE CORPS VOLUNTEERS WORKING IN AREAS OF PANAY AND THE ROMBLON ISLANDS IN THE PHILIPPINES. COVERED IN THIS SHORT TEXT ARE "ALL THE DIALECTS OF THE WESTERN VISAYAS" (EXCEPT THE DIALECTS SPOKEN BY THE NEGRITOS)--AKLANON, KINARAY-A, CAPIZNON, ILONGO, LOOCNON, ODIONGANON, AND ROMBLOMANON. IN SPITE OF DIFFERENCES AMONG THESE DIALECTS, THEY ARE MUTUALLY INTELLIGIBLE TO SOME DEGREE. THE FORMAT FOLLOWED HERE IS THAT OF--(1) A BRIEF INTRODUCTION TO THE PURPOSE AND TERMINOLOGY OF THE BOOK, (2) A SERIES OF 12 SHORT DIALOGS WRITTEN IN A PHONETIC TRANSCRIPTION FOR EACH OF THE SIX DIALECTS, (3) GENERAL GRAMMAR NOTES FOLLOWING THE DIALOG SECTIONS DEALING WITH COMMON FEATURES OF THE DIALECTS, (4) ENGLISH TRANSLATIONS FOR THE DIALOGS, AND (5) BRIEF PEDAGOGICAL NOTES ADDRESSED TO THE PEACE CORPS VOLUNTEER LEARNING THE DIALECT IN THE FIELD. (JD)

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PEACE CORPS PRIMER FOR THE WESTERN VISAYAS

PHILIPPINES

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Containing dialogs and grammar notes
for the dialects on the islands of:

Negros: Negros Occidental
Panay: Antique
Iloilo
Capiz
Aklan
Romblon: Tablas
Romblon
Sibuyan
Banton

Prepared and edited by:

R. David Zorc, Kalibo, Aklan, XIV

Romblon Field Work:

Hal Murai, Alcantara, Romblon, XIX

Language Consultant

Mike Forman, I

Derived from materials by:

- Ralph Kemphaus, Bacolod City
Negros Occidental

1967

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WEST VISAYAS PEACE CORPS PRIMER

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WESTERN VISAYAN PEACE CORPS PRIMER--

INTRODUCTION

The purpose of this work is to get some materials relating specifically to your dialect into your hands during training, or at least by your arrival in the Philippines. Previously, materials had been available in the Hiligaynon or Ilongo dialect (spoken in Iloilo, Negros Occidental, and Capiz). However, the dialects in other areas of Panay and all the dialects on the Romblon islands were not available. This present booklet contains all the dialects of the Western Visayas with the exception of dialects spoken by the Negritos (mountain people so far unacquainted with Peace Corps projects). The dialects and their locations are as follows:

Aklanon -- sppken in the province of Aklan on Northwestern Panay.
Kinaray-a -- (also known as "Hinaray-a") spoken mainly in the province of Antique on the west coast of Panay.
Capiznon -- identical to the Ilongo dialect except for its intonation; spoken in Capiz province on Panay.
Ilongo -- spoken in Iloilo Province on Panay, in Negros Occidental; it is the "literary language" of the Western Visayas. Most sermons are delivered in it, and most literate people throughout the Western Visayas can and do speak it.
Loocnon -- spoken in the town (and barrios) of Looc, and in Alcantara on the island of Tablas, Romblon. It is the basic dialect of the entire lower section (southern) of Tablas. Certain regular and patterned changes take place (such as the interchange of "L" and "R" in words) but otherwise the dialect is identical in these areas.
Odionganon -- (otherwise known as Bantoanon) is spoken in Odiongan on the island of Tablas, Romblon. The dialect originates (according to folk linguistics) from the island of Banton, and is spoken on this island, as well as the islands of Corcuera and Sibali. In addition, a slight variation of it is spoken in the barrio Calatrava of San Agustin, Tablas, Romblon.
Romblomanon -- spoken on the main island of Romblon, on the island of Sibuyan, and in the town of San Agustin on Tablas, Romblon.

Although you will see a large variety of differences in the six dialects presented, the basic language group remains the same. They all stem from or are influenced by "proto-Hiligaynon", an ideal language formulated by linguists which was spoken some one thousand years ago. They still influence each other today, especially with the introduction of radio. Usually, the people of one province or dialect area can understand and communicate with those of other areas. It is not unusual to find an Ilongo tuned to the Aklanon radio station, or vice versa; and the people of other areas can be found listening to broadcasts emanating from just about any area (or dialect) of the Philippines. Two things specifically unite these dialects: similarity of root words and similarity of grammar.

By similarity of root words is meant that the basic vocabulary of the whole region is centered on certain consistent sound changes. First, this whole region differs from Tagalog in that the basic sound of some Visayan words is "O", whereas the sound in the same position of Tagalog words is "I". Some examples:

tagalog	visayan	meaning
BITUIN	BITUON	star
KAIN	KAON	to eat
NGIPIN	NGIPON	tooth

Second, the dialects differ among themselves with relationship to the sounds "D, R, L, fricative G, and Y" which become characteristic of each specific dialect. For example, Aklanon favors the fricative 'G', Ilongo the 'L', and Romblomanon the 'Y', while Kinaray-a favors the 'R'. However, this is not necessarily a hard fast rule. Note examples of root words in the different dialects:

	"wait"	"house"	"nothing"	"bring"
Aklanon	HUǤAT	BAǤAY	OWAQ	DAǤA
Ilongo	HULAT	**BALAY**	WALAQ	DALA
Kinaray-a	HURAT	BARAY	WARAQ	DARA
Romblomanon	HUYAT	BAYAY	WAYAQ	DAYA

By similarity of grammar is meant that the basic structure of the sentence is basically the same. Each language has a system of markers which corresponds in both function and meaning to the other. Each has focus in verbs, and each has similar word order. All of these things will be explained in detail in the course of the grammar notes on the dialogs.

* * * * * * *

The one difficulty of the scope of this work is that you will have no informant available (most probably) who can help you with your specific dialect problems. The one thing that this book makes no attempt at doing, is outlining the intonation patterns of sentences. The work involved in such a project would involve at least a master's thesis in linguistics. Although the dialects of certain regions are the same, the intonation differs from town to town, and even from barrio to barrio. The best you can do is mimic standard Tagalog (or better yet) Ilongo intonation, and then adjust upon arrival in your location. At least you will have the basic patterns down, and experience has shown that volunteers who can lick the basic patterns, phrases, and dialogs before or shortly after their arrival can really become substantially fluent in their dialect.

Another difficulty might be the pronunciation of the dialogs here presented. We have overcome this difficulty by writing these dialogs in phonetic orthography rather than in the script of the area. You can learn to write the dialect, if necessary, upon arrival. What is most important at this stage is your ability to speak it. So keeping in mind the basic dictum of scientific linguists that speaking and writing are not to be confused, the following dialogs are written the way they should be spoken--not the way they are usually written. The following chart is therefore essential, please take note of every letter and the sound it will represent consistently in all of the following dialogs.

All languages here presented contain the following consonantal sounds: (their arrangement is not by alphabetical order, but by where they are pronounced in the mouth)

P - same as in English 'stop' or 'tap'; it is not aspirated (that is, it is not spoken with the puff of air) as in English 'peal'. Hence, it sounds rather like 'a silent "p"'.
B - as in English generally, such as 'boy' or 'bee'.
T - same as in English 'rat' or 'fat'; again, like 'p', it is not aspirated.
D - as in English generally, such as 'damp' or 'do'.
K - as in English 'sick' or 'stack'; it is not aspirated.
G - as in English 'game'.
Q - a symbol for the glottal stop; do not pronounce as English 'Q'. It is like the sound when we tell a baby "no" as in "uh-uh" which would

be written as "AQ AQ" in this book; or it is like the sound in the slang word for 'yes', usually written as "uh-huh", but would be written as "AH HAQ" in this book. Technically, the glottal stop is the cutting off of the flow of air from the throat by the glottis. It is best to consult a linguist or a Filipino for examples of this in order to better understand it. It's pronunciation is essential to understanding and meaning in Philippine languages. Some examples would illustrate this quite clearly:

"IHI" (written as 'ihi' by the natives) means 'mainspring of a watch'
"IHIQ" (also written 'ihi' by the natives) means 'urine'.
"AMO" (written as 'amo') means 'lord, master, foreman'
"AMOQ" (also written as 'amo') means 'monkey'
"BAHO" (written as 'bahu') means 'bass or low of sound'
"BAHOQ" (also written as 'bahu') means 'smelly or stinky'.

H - denotes spoken with a puff of breath, such as in English 'home' or 'who'.
S - as in English generally; 'seal' or 'hiss'.
M - as in English generally; 'meal' or 'man'.
N - as in English, though less nasalized, such as 'man' or 'kneel'.
NG - as in English 'singing' or 'thing'. However, the sound is peculiar to Americans since we usually use it at the end of syllables and never at the beginning or in the middle. It is, remember, one sound, but because of the nature of the typewriter we must transcribe it as two letters. Examples of Visayan usage in other positions are:

"NGIPON" which means 'tooth'
"NGILOQ" which means 'gum' (as in the mouth, not the chewy stuff).
"SINGSING" which means 'ring'
"SINGNGALONG" which is a section of Manila, often mispronounced by Americans as if related to Mitch Miller's "sing-along"
"LANGGAW" which means 'vinegar'.

L - as in general English usage when pronounced in the front of the mouth, such as 'lap', 'lick', or 'loose'.
R - as in European languages more than English. The 'R' is usually trilled once or twice, though the American pronunciation does not change the meaning; it just sounds funny to Filipinos. In some dialects, not in the Visayas, the pronunciation of 'R' does make a difference in meaning. Those who have taken German, French, or Spanish will be able to make a better 'R', closer to the Visayan sound.
W - as in English "wait" or 'bow'.
Y - as in English "boy". 'Y' occurs with the vowels 'A,E,O'. 'AY' is pronounced like the 'i' in English 'smile'. 'EY' like the 'ey' of 'they' or the 'ay' of 'say'. 'OY' like the 'oy' of 'Boy' or 'toy'.

The only additional consonant is the voiced velar fricative, or the fricative 'G' (transcribed as 'Ø' in this booklet) which is used exclusively in the Aklanon dialect. For its pronunciation a linguist or an Aklanon had best be consulted. The Aklanon dialect has the corresponding unvoiced velar fricative (usually transcribed as 'X'), but it only occurs when the 'K' sound occurs before the 'Ø' sound, such as in the name of the province "AKØAN" (pronounced and/or transcribed "AXØAN"; the name of the dialect, "AXØANNON" (transcription); and the word for 'to open up the eyes', which would be transcribed here as "MUXØAT".

All languages presented here contain the following vowel sounds:

A - as in English 'ah', 'again', or 'attack'.

I - like the 'ee' of English 'see' or 'teeth'
E - like the 'i' of English 'it' or 'lit'.
O - like the 'oe' of 'toe' or the 'oa' of 'boat'
U - like the 'oo' of 'boot' or the 'oe' of 'shoe'

The only additional vowel is the high-mid front-rounded vowel of Kinaray-a, which is pronounced like the 'eu' of French 'peu' (meaning 'little') or like the 'ü'-umlaut of German 'grün' (meaning 'green). Consult a linguist if there are doubts about its pronunciation. The transcription for this sound will be "u̸" throughout this booklet.

Hence, most West Visayan languages have 16 working consonant sounds (Aklanon has 18), and 5 vowel sounds (Kinaray-a has 6).

* * * * * *

The format of this book is as follows. It is a series of twelve dialogs, some of which are complete in themselves; a few of which are cut into smaller parts in order to avoid excessive length. Each dialog will be followed by either a grammatical explanation of some areas of the dialects in general, or else by suggestions for adapting the dialog into pattern drills for quicker mastery of the dialect upon arrival in the host country. At the end of the book you can find English translations of the dialogs along with a few cultural notes where they are relevant.

Note that each dialog is translated by each of the six dialects, with grammar notes following. Thus, importance is stressed--for those who care to note it--on each dialog and the similarities and differences of translation, rather than on each dialect itself. Those who only wish to study their dialect should proceed to each translation of it and also follow it up by reading the relevant material in the grammar notes that follow.

* * * * * *

A final note should be added about STRESS. Stress operates in English, but even when it does the basic meaning is usually preserved. Some examples might be the differences between: DE-sert (a void wasteland) and de-SERT (to leave behind); PRE-sent (a gift) and pre-SENT (to give); AD-dress (the place where one lives); ad-DRESS (to call someone by name, or to write down the place where one lives on something).

In West Visayan languages stress is important in this same way, and in other instances even more important to meaning. For example, the root word for 'to play' is HAMPANG. But to say "HAMPÁNGAN KO IKAW" and "HAMPANGÁN KO IKAW" is to say two very different things. The first means "I will play with you", while the second means "You are my plaything." Here, stress and affixation play together to change or give meaning.

But some words, though sounding very much the same, have no relationship of meaning; yet they differ in pronunciation by stress. Some examples of this are the Tagalog: ÁSO (meaning 'dog) and ASÓ (meaning 'smoke') which are used in some Visayan languages; the Aklanon: TÚBAQ (meaning 'fermented coconut sap') and TUBÁQ (meaning 'to cut down bananas'); or the general Visayan: ATOBÁNGAN (meaning 'the front of' or 'in front of') and ATOBANGÁN (meaning 'genitals').

N.B. Unless a word receives an accent in this book, it will be accented on the second last syllable which is most common in Philippine languages.

ABBREVIATIONS AS USED IN THIS TEXT

Languages

AK.	(Aklanon)
IL.	(Ilongo-Hiligaynon)
KR.	(Kinaray-a or Antiquino)
LC.	(Loocnon-Alcantaranon)
OD.	(Odionganon or Bantoanon)
RM.	(Romblomanon)

Grammar Notes

Am	(Assosiative Marker)
Dp	(Discourse Marker)(Discourse Particle)
Em	(Existential Marker)
Lm	(Linking Marker)
Om	(Object or Goal Marker)
Pm	(Plural Marker)
Rm	(Referent Marker)
Tm	(Topic or Subject Marker)
Vm	(Pseudo-verb marker)(Predicate Marker)

GENERAL SURVEY: In the course of the following twelve dialogs you will be exposed to several grammar points. Nonetheless, it is best to have in mind the basic makeup of the West Visayan languages. Such an outline as this is imperative for a quick mastery of the basic language patterns of your respective dialect. Hence, the five classes of language units in Visayan are as follows:

1. ROOT WORDS, or bases, are the basic units from which other words can grow. In English they are rather hard to discern at times (such as in "food, feed, fed, feast"), what is basic to the entire form. It is usually much simpler in Visayan where a root is found in only one of two ways. (a) simple, such as in BILIN, PAGBILIN, BILINAN, or BINILIN; or also in TAPUS, PAGKATAPUS, NATAPUS, or KATAPUSAN. (b) reduced, where some letter is "left out" or "changed" or even "switched around". Hence, the root words: ADTO, BUKID, BANUWA, INOM when undergoing types of affixation can become: ADTUNAN, KABUKIRAN, KASIMANUWA, and IMNON. Hence, ADTO-ADTUN, BUKID-BUKIR, BANUWA-MANUWA, INOM-IMN are pairs of simple and reduced root words. However, these reductions take place by very systematic "rules" or patterns, which will be discussed later on. They are not as confusing as they may seem at the present.

2. AFFIXES are syllables which can be attached to the front or end of words, or they can be put in the middle. Affixes are the things which make it possible for a root word to fit into the sentence: they give it form, function, and even meaning (beyond its basic root-meaning). A current theory claims that Philippine languages have root words, which are no basic part of speech, they are merely roots which can grow into parts of speech. There is a good deal of truth in this theory, since certain affixes are almost always occuring on nouns or verbs or adjectives: for example, KA--AN affixes usually occur on nouns; NAGA- and GINA- almost always occur on verbs; MA- is the basic prefix for most adjective forms. The following are the basic forms of affixation:
(a) prefixes, which occur before the root: PAGKATAPUS or KASIMANUWA
(b) infixes, which are put into the root: BINILIN, QUMADTO, HILINAMBAL from the roots BILIN, QADTO, and HAMBAL.
(c) suffixes, which follow the root: ADTUNAN, IHIQAN, IMNON, KABUKIRAN, TAWQI.
(d) reduplication, which is the repetition of part of the root word, such as in TUTURO (from TURO) or BIBILIN (from BILIN) or TIGSILILAK (from SILAK).
Of course, you can have many forms of affixation occuring at one time on the same word. For example, the word MAYAD in Aklanon means "good"; the word for "betterment" or "improvement" is KAMAQ̸AYRAN which contains the prefix KA-, the infix -Q̸A-, and the suffix -AN, on the reduced root "MAYR"--all that from the word MAYAD!

3. PRONOUNS which are complete in themselves, and have no affixation: words such as IKAW (you), AKO (I), and KITA (you and I) and all of their forms.

4. PARTICLES which are idiomatically essential to these dialects. Often you will ask your informant, what does this word mean, and he'll reply: "Oh they're just expressions; they don't mean anything. You can forget all about them." The simplest dialog without them would be stilted, incorrect, and(possibly dangerously)confusing. They are as essential and crucial to the dialect as SIR and politeness are the the culture. Just because equivalents are either hard to find or not found in English doesn't mean "they have no meaning"--it simply means they have no relationship to English. There are two types of particles: (a) the negative particles like INDIQ, WALAQ, etc. and (b) the discourse particles, which color and direct the meaning of every conversation. A relatively small set is here presented (more exist in your region and it will be your job to discover them), and they should be mastered early and quickly For example, one particle is roughly equivalent to "too,also" in English, but it is used far more frequently. It literally is a marker that means "this is what I say or answer to (that) what you just said." It is "MAN" in AK, IL, KR, and LC; but "DA" in RM, and "RA" in OD. A sample 'English-Visayan' conversation might read:

A: Good afternoon.
B: Good afternoon MAN.
A: How are you?
B: I'm fine MAN. Where are you going?
A: To the movies. Come along MAN.
B: O.K. MAN. Shall we walk or ride?
A: It's nearby MAN, so let's walk.
B. O.K. MAN.

(The appropriate form of DA (for Romblomanon) or RA (for Odionganon) would apply here also.)

The above conversation should show how the translation of MAN/DA/RA by "also" or "too" would be far from standard English; yet the Visayans use it in their dialect, and even when speaking English: It is such an essential part of their speaking habits. And yet you might be told or led to believe: "Oh, never mind that 'MAN', it's just an expression."

5. MARKERS are a different sort of particle, they both show and give function to words in sentences, and are also the basic building materials in constructing meaningful sentences. Markers are the things that make a noun a noun in Visayan, and also give it its function in the sentence. For example, look at the markers IT and KU of Aklanon in the following sentences:

RO	BAYE	GINBAKYAN	KU	ØAKI	ET	ISDAQ.
(Tm)	(woman)	(buy)	(Am)	(man)	(Om)	(fish)

which means: "The man bought a fish for the woman" (emphasizing woman)
But if we change the markers and yet retain the same word order:

RO	BAYE	GINBAKYAN	ET	ØAKI	KU	ISDAQ.
			(Om)		(Am)	

it would mean: "The fish bought a man for the woman." Identical words and word order, but the markers make the meaning clear.

Although they will be explained shortly, it is best to see them in relation to all the dialects at once. (Consult the list of abbreviations if necessary:

	Tm	Om	Am	Rm	Lm	Pm	Em	Vm	"because"	"and"
IL	ANG	SING	SANG	SA	NGA,-NG	MGA,KA	MAY	AY	KAY	KAG
AK	RO	ET	KU	SA	NGA,-NG	MGA,KA	MAY	HAY	AY	AG
KR	ANG	ET	KANG	SA	NGA,-NG	MGA,KA	MAY	AY	HAY	KAG
LC	ANG	ET	TANG	SA	NGA,-NG	MGA,KA	MAY§	‡	KAY	KAG
OD	KAG*	ET	TONG	SA	NAK,-NG	MGA,KA	INGWA	‡	KAY	AG
RM	ANG	NING	NANG	SA	NGA,-NG	MGA,KA	MAY§	‡	KAY	KAG

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* ANG is sometimes used too in Odionganon due to Tagalog influence.
§ INGWA is also used occasionally in Romblomanon and Loocnon due to Bantoanon language influence.
‡ Form may exist but was not available from existing materials.

In the case of "because, since" and "and" the function would naturally differ. These two markers are used to fuse clauses in the same way that conjunctions do the same job in English. Hence, the 'function' given would be to unite clauses and fit them into the sentence, the same way that the other markers unite nouns and fit them into the sentence.

DIALOG ONE, The Volunteer Meets His Host, Part 1 -- ILONGO TRANSLATION

1. MAQAYONG HAPON.
(good)(Lm) (afternoon)

2. MAQAYONG HAPON MAM.
(Dp&)

3. BAGQO KA LANG NAGQABÓT?
(new) (you) (just) (arrive)

4. HUQO. KAQINA LANG.
(yes) (earlier) (Dp.)

5. SANQO KA NAGQABÓT DIRÍ SA PILIPINAS?
(when) (you) (here) (Rm)(Philippines)

6. SANG SETEMBRE KINSE, PERO PAGKATAPOS SANG DUHÁ KA ADLAW SA
(Am) (September)(15) (but) (after) (Am) (two) (Pm)(day) (Rm)

MANILAQ, NAGKADTO AKÓ SA POTOTAN.
(Manila) (go) (I) (Rm) (-a town in Iloilo Province)

7. NAGQANÓ KA DIDTÓ?
(what)(you) (there)

8. NAGTUDLOQ AKÓ SA ILÁ ESKWELAHAN.
(teach) (Rm) (their) (school)

9. DIQÍN KA NAGHIGDAQ?
(where) (you) (lie down)

10. SA ILÁ NI FRANK KIMBY, ANG PIYS KOR NGA TAGÁ POTOTAN.
(Rm)(their)(Om) (Tm) (Lm)(from)

11. SIGURO NAKAPOY KA. GUSTO MO NA MAGHIGDAQ?
(probably) (tired) (you) (liking)(your) (now) (lie down)

12. HUQO. KAPOY GID AKÓ. SA DIQÍN ANG KATRI KO?
(Dp*) (Rm)(where)(Tm) (bed) (my)

13. SA IBABAW.
(above)

14. SALAMAT GID.
(thanks) (Dp*)

---

3 - "NAG" is the verb prefix denoting past time and emphasizing the actor of the sentence.

5 - "SANQO" means "when" for both past and future time. The verb prefix "NAG-" shows that it refers to the past. This is unlike other dialects which have a separate word for "when" in the past or in the future, and also use an identical verb prefix for each.

6 - The marker "SANG" is used to show past time in days or months or years; the marker "SA" is used to show the future for the same. "SANG MAYO" means "during the past May" whereas "SA MAYO" means "during this coming May".

10 - "SA ILA NI" followed by a name is an idiom for "at the house of" or "at...'s place". Less idiomatically it could be: "SA BALAY NI", literally "at the house of".

DIALOG ONE, The Volunteer Meets His Host, Part 1 -- AKLANON TRANSLATION

N.B. "ǥ" is the symbol for the fricative 'G' (the voiced velar fricative found in the dialect), which the Aklanons themselves transcribe as the letter "E", since the Spanish introduced it as such when they taught Western transcription. However, the "ǥ" is a common linguistic symbol. "X" is the symbol for the corresponding unvoiced velar fricative. (See the introduction, page 7 for an explanation of their occurances.)

1. MAYADQÁYAD NGA HAPON.
(beautiful)(Lm) (afternoon)

2. MAYÁD MAN.
(good) (Dp&)

3. BAGQO KA ǤANG NAGQABÓT?
(new) (you)(Dp.) (arrive)

4. HUQO. KAQINA ǤANG.
(yes) (earlier) (Dp.)

5. KANQO KA MAGQABÓT DIYA SA PILIPINAS?
(when) (you) (arrive) (here)(Rm)(Philippines)

6. KU SETEMBRE KINSE, PERO PAGKATAPOS ET DAYWÁNG KA ADLAW SA
(Am)(September) (fifteen) (but) (after)(Om) (two)(Lm)(Pm)(day) (Rm)

MANILAQ, NAGQADTO AKÓ SA POTOTAN.
(manila) (go) (I) (Rm) (-a town in Iloilo Province)

7. NAGQALÍN KA RITÓ?
(do) (you)(there)

8. NAGTUROQ AKÓ SA ANDANG ESKUYLAHÁN.
(teach) (I) (Rm)(their)(Lm) (school)

9. SIQÍN KA NAGǤUBOG?
(where)(you) (lie down)

10. SA ANDAY FRANK KIMBY, RO PIYSKOR NGA TAGÁ POTOTAN.
(Rm)(their) (Tm) (Lm) (from)

11. SIGURO NAGAQOY KA. NAQILAQ KA ǤON GAǤUBOG?
(probably) (tired)(you) (want)(you)(now) (lie down)

12. HUQO. GAQOY GID AKÓ. SIQÍN DO AKONG KATRI?
(yes) (Dp*) (I) (where) (Tm) (my)(Lm)(bed)

13. SA IBABAW.
(Rm) (above)

14. SAǤAMAT GID.
(thanks) (Dp*)

---

3 - "NAG" is the verb prefix denoting past time and emphasizing the actor.
5 - "KANQO" asks "when in the past" and takes the prefix "MAG-" on the verb. "HINQUNO" means "when in the future" and takes the same verb prefix "MAG".
6 - "KU" is a marker used for past dating, while "SA" is used for future dates. "KU MAYO" would mean "during the past May" while "SA MAYO" means "this coming May."
7 - "ALIN" is the word for "to do something." "ALINON" would mean "what can be done with it" such as in "ALINON NATON RO KWARTA" - "what can we do with money".
10 - "SA ANDAY " is short for "SA ANDA AY" and is the idiom for "at the home of..."
(Rm)(their)(Om)

DIALOG ONE, The Volunteer Meets His Host, Part 1 -- KINARAY-A TRANSLATION.

N.B. "Ø" is a symbol for the high-mid front-rounded vowel of Kinaray-a, equivalent to the German umlaut "Ü" or the French "EU" as in "PEU". (See Introduction p. 8.)

1. MAYÁD NGA HAPON.
(good) (Lm) (afternoon)

2. MAYÁD NGA HAPON MAN.
(Dp&)

3. BAGQO KAW LANG MAGQABÓT?
(new) (you)(just) (arrive)

4. HØQOD. KAQINA LANG.
(yes) (earlier) (Dp.)

5. KANO KAW MAGQABÓT DUGYA SA PILIPINAS?
(when) (you) (here)(Rm)(Philippines)

6. KANG SETEMBRE KINSE, PERO PAGKATAPOS KANG DARWÁ KA ADLAW SA MANILAQ,
(Am) (September)(fifteen)(but) (after) (Am) (two) (Pm) (day) (Rm)(Manila)

NAGKADTO AKÓ SA POTOTAN.
(go) (I) (Rm) (-a town in Iloilo Province)

7. NAGQANÓ KAW DUGTÓ?
(do) (you)(there)

8. NAGTUDLOQ AKÓ SA ESKWELAHÁN.
(teach) (I) (Rm) (school)

9. DIQÍN KAW MAGHINGAQ?
(where)(you) (lie down)

10. KANDAY FRANK KIMBY, ANG PIYSKOR NGA TAGÁ POTOTAN.
(Rm) (Tm) (Lm)(from)

11. SIGURO NABUDLAY KAW. GUSTO MO NA MAGBATANGBÁTANG?
(probably)(tired) (you) (liking)(your)(now) (rest a while)

12. HØQOD. NABUDLAY GID AKÓ. DIQÍN ANG KATRI KO?
(yes) (tired) (Dp*) (I) (where)(Tm) (bed) (my)

13. SA IBABAW.
(Rm) (above)

14. SALAMAT GID.
(thanks) (Dp*)

---

3 - "BAGQO" is used with the prefix "MAG-" to show literally "new to arrive."
5 - "KANO" is used to ask questions about "when in the past". It also takes "MAG" prefix.
6 - "KANG" is a marker used to show past dating; "SA" shows the future. "KANG MAYO" means "during the past Mayo", whereas "SA MAYO" would mean "this coming May."
10 - "KANDAY" is an idiom for "at the house of" or "at....'s place."

DIALOG ONE, The Volunteer Meets His Host, Part 1 — Loocnen Translation

1. MAYÁD NGA HAPON.
(good) (Lm) (afternoon)

2. MAYÁD NGA HAPON MAN.
(Dp&)

3. PAGABÓT MO PA LANG.
(arrival)(your) (Dp#)(Dp.)

4. HUQO. KAQINA LANG.
(yes) (earlier)(Dp.)

5. KANQO KA NAGQABÓT DIÍ SA PILIPINAS?
(when)(you) (arrive)(here)(Rm)(Philippines)

6. TANG SETIYEMBRE KINSE, PERO PAGKATAPUS ET DARWANG KA ADLAW SA MANILAQ,
(Am) (September) (fifteen)(but) (after) (Om)(two)(Lm)(Pm)(day) (Rm)(Manila)

NAGQAYÁN AKÓ SA POTOTAN.
(go) (I) (Rm) (- a town in Iloilo Province)

7. NAGIWÁN KA ITÓ?
(do) (you) (there)

8. NAGTUDLOQ AKÓ SA ANDANG ESKWELAHÁN.
(teach) (I) (Rm)(their)(Lm) (school)

9. (SA) DIQÍN KA NAGHIGTAQ TANG SA POTOTAN IKÁW?
(Rm) (where)(you)(lie down) (Am) (Rm) (you)

10. SA BALÁY NI FRANK KIMBY, ANG PIYSKOR NGA TAGÁ POTOTAN.
(Rm)(house) (Am) (Tm) (Lm)(from)

11. SIGURO BUDLAY KA. GUSTO MO RON MAGHIGDAQ.
(probably)(tired) (you) (liking) (your)(Dp.) (lie down)

12. HUQO. BUDLAY GID AKÓ. SA DIQÍN ANG KATRE KO?
(yes) (Dp*) (I) (Rm)(where) (Tm) (bed) (my)

13. SA IBABAW.
(Rm) (above)

14. SALAMAT.
(Thanks)

---

3 - "PAG" is a prefix making a standard verb root a noun, here meaning 'arrival'. The particles "PA" and "LANG" give it the sense of "Is it still (PA) just (LANG) your arriva
5 - "KANQO" is "when in the past"; another word "SANQO" means "when in the future."
6 - The marker "TANG" is used to locate an action in past time; "last May" would be "TANG
9 - MAYO". Note its use in line 9--"TANG SA POTOTAN IKAW" ("then when you were in Pototan")
10 - The phrase "SA BALAY NI" literally means "at the house of"; the idiomatic phrase "SA ANDAY" has the same meaning, hence "SA ANDAY FRANK KIMBY" would also be correct.

Locate the various noun markers: ANG, ET, SA, KANG, and NGA or -NG respectively. How are they used?

DIALOG ONE, The Volunteer Meets His Host, Part 1 -- Odionganon Translation

1. MAQADONG HAPON.
(good) (afternoon)

2. MAQADONG HAPON RA.
(Dp&)

3. PAGABÓT PA YÁNG NIMO?
(arrive)(Dp#)(Dp.) (your)

4. OHÓQ. KUMÁN YANG.
(yes) (earlier)(Dp.)

5. KAGUNO KA GIQABÓT DILÍ SA PILIPINAS?
(when) (you) (arrive) (here)(Rm)(Philippines)

6. TONG SETYEMBRE KINSE, UGALING PAGKATAPOS ET RUHÁNG AILÁW SA MANILAQ.
(Am) (September)(fifteen) (but) (after) (Om)(two)(Lm) (day) (Rm)(Manila)

7. NAGQONÓ KA ROTÓ? NAGPAGTO RA AKÓ SA POTOTAN.
(do) (you) (there) (go) (Dp&) (I) (Rm) (-a town in Ileile Province)

8. NAGTUROQ AKÓ SA INRANG ESKUWELAHÁN.
(teach)(I) (Rm)(there)(Lm) (school)

9. HARIQÍN KA NAGHIGRÁQ ROTÓ?
(where)(you) (lie down) (there)

10. ROTÓ SA BAYÁY NI FRANK KIMBY, KATÓ BAGÁNG PIYSKOR NAK TAGÁ POTOTAN.
(there) (Rm)(house)(Am) (then)(Dp?)(Lm) (Lm)(from)

11. SIGURO INAPILÁY KA. GUSTO MONG MAGHIGRÁQ?
(probably) (tired) (you)(liking)(your)(Lm) (lie down)

12. OHÓQ. INAPILÁY NAK GALÓR AKÓ. HARIQIN KAG KATRE NAKÓQ?
(yes) (tired) (Lm) (Dp*) (I) (where)(Tm) (bed) (my)

13. SA ITAQAS.
(Rm) (high)

14. SALAMAT.
(thanks)

---

3 - "PAG" is a prefix making a standard verb root a noun, here meaning 'arrival'. The particles "PA" and "LANG" give it the sense of "Is it still (PA) just (LANG) your arrival?"

5 - "KAGUNO" means "when in the past"; the word "SAQUNO" means "when in the future."

6 - The marker "TONG" is used to show past dating, while "SA" means the future: "TONG MAYO" refers to "last May" and "SA MAYO" refers to "this coming May."

9 - "HARIQIN" is the fusion of "SA + RIQIN", however the "S" is reduced to an "H" in this case. (For reduction see the notes after Dialog 12.)

The linking marker "NAK" is used to show the relationship between words or clauses. In most cases it links a noun and an adjective. It is abbreviated "-NG" and becomes a suffix when linking a word ending with a vowel sound, as in MAQADONG and MONG.

DIALOG ONE: The Volunteer Meets His Host, Part 1 -- Romblomanon Translation

1. MAQAYONG HAPON.
(good)(Lm) (afternoon)

2. MAQAYONG HAPON DA.
(Dp&)

3. KAQUNO KA NAGABÓT?
(when)(you) (arrive)

4. KAQINA PA LANG.
(earlier)(Dp#)(Dp.)

5. KAQUNO KA NABABÓT DIRÍ SA PILIPINAS?
(here) (Rm)(Philippines)

6. NANG SETIYEMBRE KINSE, PERO PAGKATAPOS NING DUHÁ KA ADLÁW SA MANILAQ,
(Am) (September) (fifteen) (but) (after) (Om) (two)(Pm) (day) (Rm)(Manila)
NAGKADTO AKÓ SA POTOTAN.
(go) (I) (Rm) (-a town in Iloilo Province)

7. NAGQONÓ KA DIDTO?
(do)(you)(there)

8. NAGTUDLOQ SA INDA ESKUWELAHÁN.
(teach) (Rm)(their) (school)

9. SA DIQÍN KA NAGHIGDAQ DIDTO SA POTOTAN.
(Rm)(where)(you) (lie down)(there)

10. SA BAYÁY NI FRANK KIMBY, ANG PIYSKOR NGA TAGÁ POTOTAN.
(Rm)(house)(Am) (Tm) (Lm)(from)

11. SIGURO GINAKAPOY KA. GUSTO MO NA MAGHIGDAQ?
(probably) (tired) (you) (liking) (your)(Dp,) (lie down)

12. HUQO. KAPOY NA GID AKÓ. SA DIQÍN ANG AKON KATRE?
(yes) (Dp,)(Dp*)(I) (Rm)(where) (Tm) (my) (bed)

13. DIDTO SA IBABAW.
(there)(Rm) (above)

14. SALAMAT GID.
(thanks)(Dp*)

---

3 - "NAG" is a verb prefix emphasizing the main actor and expressing past time.
3 - "KAQUNO" means "when in the past"; "SAQUNO" means "when in the future." Each takes the appropriate past or future verb prefix. (Note "NAG" as the past.)
6 - "NANG" is a marker used to locatean action in past time: "NANG MAYO" means "last May." "SA" marks the future: "SA MAYO" means "this coming May."

Locate the main noun markers: ANG, SA, NANG, and NING; and also the linking marker NGA or its abbreviation "-NG" (suffix).

There are two basic classes of pronouns in the Western Visayan dialects, the first of which are the topic or subject pronouns. In function, they are similar to those of English which function as the topic and subject of the sentence. However, these serve to stand even when the particular pronoun in use may not be the subject, but nevertheless is stressed as the most important word, and, hence, becomes the topic of its sentence. Some examples in English translation would be:

I am your friend.
I will go with you.
She gave the gift to him.
The race was won by him.

If in each case a Visayan wanted to stress the underlined pronoun, he would use a form from the following class of TOPIC PRONOUNS; however, first note that they are not oriented by person as in English (i.e. 'first person', 'second person', and so on), but rather by orientation to the speaker or the person being spoken to. This is due to the pecularity of both their language and their culture.

	speaker		spk-list.	listener		other	
AK	AKÓ	KAMÍ	KITÁ	KA,IKÁW	KAMÓ	IMÁW	SÁNDA
IL	AKO	KAMI	KITA	KA,IKAW	KAMO	SIYA	SILA
KR	AKO	KAMI	KITA	KAW,IKAW	KAMO	TANA	SANDA
LC	AKO	KAMI	KITA	KA,IKAW	KAMO	IMAW	SANDA
OD	AKO	KAMI	KITA	KA,IKAW	KAMO	SIDA	SINRA
RM	AKO	KAMI	KITA	KA,IKAW	KAMO	SIYA	SANDA
Eng.	"I"	"we"	"you and I"	"thou"	"you"	"he,she"	"they"

(N.B. All of these forms are accented on the LAST SYLLABLE except for the forms for "they"; hence, AKÓ, KITÁ...)

* * * * * * * * * * *

We will discuss focus in the next grammar notes, and we need not go into it here. The simplest rule governing the use of these pronouns is that WHEN THE SPEAKER WANTS TO EMPHASIZE A PRONOUN AS THE MOST IMPORTANT WORD IN HIS SENTENCE, THEN ONE OF THE ABOVE FORMS WILL BE USED. It doesn't matter if that pronoun may have the role of object, indirect object, or associate in its English translation. Keep in mind that the Visayan language worksby stress, and these forms function at all times as the topics (or most important words)of their sentences. Some examples from the different dialects to show this:

(OD) "ANONTAN NAKOQ IKAW." - "I will go with you."
(AK) "GINTAWQAN NAKON IMAW IT REGALO." - "I gave him a gift."
(IL) "AKO ANG GAHAMBAL SUBONG." - "I am the one speaking now."
(KR) "NALUYAGAN KO SANDA." - "I like them."
(RM) "NAKITAQ MO NA BA SIYA?" - "Have you seen him yet."
(LC) "MAPATUDLOQ AKO SA IMO." - "I will have you teach me."

All this is possible because of some gymnastics with the verb, whereby the verb is made to fit into any situation, thereby letting the speaker emphasize or focus on any other part of the sentence. But all this will come later in the section on FOCUS.

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- Ilongo Translation

1. KOMUSTA KA?
(be well) (you)

2. MAQAYO MAN, SALAMAT. HAYQ, IKÁW?
(fine) (Dp&) (thanks) (but) (you)

3. MAQAYO MAN. NAKAPOY KA PÁ?
(Dp&) (tired) (you)(Dp#)

4. WALÁQ NA.
(none) (Dp,)

5. NAGUTÓM KA NÁ?
(hungry)(you)(Dp,)

6. WAQAY MAN. MANYAGAQ AKÓ SA KARINDERYA.
(not) (Dp&)(eat lunch) (I) (Rm) (luncheonette)

7. TAGÁ DIQÍN KA SA AMÉRIKA?
(from)(where) (Rm)

8. TAGÁ SHIKAGU ILLINÓY. (phonetic spelling is used here)

9. PILÁ KAMÓ MAGULUTOD?
(how many)(you) (brothers & sisters)

10. TATLO KAMÍ. ISÁ ANG BABAYING MANGHUD, DUHÁ ANG LALAKI.
(three) (we) (one)(Tm)(girl)(Lm)(younger) (two) (Tm) (man)

11. PWEDE KO MABILIN DI ANG MGA DALÁ KO, KAY MAKADTO PA
(may I)(by me)(leave behind)(here)(Tm) (Pm)(bring)(my) (because) (go) (still)

AKÓ SA ESKWELAHÁN?
(I) (Rm) (school)

12. PWEDE MAN. IBILIN LANG.
(sure)(Dp&) (leave) (Dp.)

13. SALAMAT. MALAKÁT NA AKÓ.
(thanks) (leave) (Dp,)(I)

14. HUQO. SIGE.
(yes) (go on)

---

3 - "NA" is a prefix for stative verbs or verbs which talk about different conditions or moods of a person, such as being hungry, angry, loving, tired, etc. (See also line 5)

6 - "WAQAY" is an abbreviation for "WALAQ ANAY" which literally means "not for now".

12 - "BILIN" is the root word for "leave behind" (see line 11). The prefix "I-" is a polite imperative emphasizing or focusing on the instrument of an action; hence, it literally might read "Just go ahead and be instrumental in leaving them behind" or "Just leave them behind."

12 - "PWEDE" is a permission asker and giver with many meanings: "sure, worthy, certainly, may I, can" are only some. It's exact English meaning will be found in context.

Locate the different root words (such as QAYO, KADTO, KAPOY, GUTOM), affixes (such as TAGA-, MA-, NA-, or I-), and discourse particles (such as MAN, NA, PA, and LANG).

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- AKLANON TRANSLATION

1. KOMUSTA KA?
(be well) (you)

2. MAYÁD MAN, SAǤAMAT. HAYQ, IKÁW?
(fine) (Dp&) (thanks) (but) (you)

3. MAYÁD MAN. NAGAQOY KA PÁ?
(Dp&) (tired)(you)(Dp#)

4. WAQ ǤON.
(not)(Dp,)

5. NAGUTÓM KA ǤÓN?
(hungry) (you)(Dp,)

6. OWÁQ MAN. NAGILABAS AKÓ SA RESTORANTE.
(not) (Dp&) (eat lunch) (I) (Rm)(restaurant)

7. TAGÁ SIQÍN KA SA AMÉRIKA?
(from) (where) (you)(Rm)

8. TAGÁ SHIKAGU ILLINÓY. (phonetic spelling is used here)

9. PILÁ KAMÓ MAGMAǤANGHOD?
(how many)(you) (brothers & sisters)

10. TATLO KAMÍ. BABAYING MANGHUD DO SAMBILOG. DAYWÁ KAMÍ HAY ǤAǤAKI.
(three)(we) (girl)(Lm)(younger) (Tm) (one) (two) (we) (Vm) (man)

11. PWEDE KO MABILIN DIYA RO AKONG MGA DINAǤÁ, AY MAQADTO PA
(may I)(by me)(leave behind)(here) (Tm) (my) (Pm) (brought)(since) (go) (Dp#)

AKÓ SA ESKUYLAHÁN?
(I) (Rm) (school)

12. SIGE. PWEDE.
(sure) (all right)

13. SAǤAMAT. MAPANAW ǤON AKÓ.
(thanks) (leave) (Dp,) (I)

14. HUQO. SIGE.
(yes) (go on)

---

3 - "NA-" is a prefix for 'stative verbs' (verbs which talk about different conditions or moods of a person), such as being hungry, angry, loving, tired, thirsty, etc. (see 5)

4 - "WAQ" and "OWAQ" (in line 6) are Aklanon for "nothing" or "none" or "not". This particle is used to negate statements of possession and also verbs in past time.

11 - "BILIN" means "to leave something behind". "MA-" here emphasizes the object of the action (here, the things which were brought), and indicated possibility "can be left".

- "PWEDE" is a permission asker and giver with many meanings: "sure, worthy, certainly, may I, can" are only a few such meanings. It's exact meaning is found in context.

Locate the different root words (such as AYAD, ADTO, GAQOY, GUTOM, DAǤA); the affixes (such as TAGA- and MA- and NA-); and the discourse particles, (such as MAN, ǤON, PA, ǤANG).

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- KINARAY-A TRANSLATION

1. KOMUSTA KAW?
(be well) (you)

2. MAYÁD MAN, SALAMAT. HAYQ, IKÁW?
(fine) (Dp&) (thanks) (but) (you)

3. MAYÁD MAN. NABUILAY PA IKÁW?
(fine)(Dp&) (tired)(Dp#) (you)

4. WARÁQ NA.
(not) (Dp,)

5. NAGUTÓM KAW NÁ?
(hungry)(you) (Dp,)

6. WARÁQ MAN. NAGIGMAQ AKÓ SA KARINDERYA.
(not) (Dp&) (eat lunch) (I) (Rm)(luncheonette)

7. TAGÁ DIQIN KAW SA AMÉRIKA?
(from) (where) (Rm)

8. TAGÁ SHIKAGU ILLINÓY. (Phonetic spelling is used here.)

9. PIRÁ KAMÓ NGA MAGBUGTOQ?
(how many)(you) (Lm) (brothers & sisters)

10. TATLO KAMÍ. SAMBILOG ANG BAYE, KAG DARWÁ KAMÍ NGA LAKI.
(three) (we) (one) (Tm)(girl) (and) (two) (we) (Lm)(man)

11. SARÁNG BALÁ MABILIN KO DUGYA ANG AKONG MGA DARÁ, HAY
(can I) (Dp?) (leave behind)(by me) (here) (Tm)(my)(Lm)(Pm)(bring) (because)

MAQAGTO PA AKÓ SA ESKWELAHÁN?
(go) (Dp#) (I) (Rm) (school)

12. HØQOD. SIGE.
(yes) (go on)

13. SALAMAT. MAPANAW RØN AKÓ.
(thanks) (leave)(now) (I)

14. HØQOD. SIGE.
(O.K.) (Go on.)

---

3 - "NA-" is a prefix for stative verbs (verbs which talk about different conditions or moods of a person), such as being hungry, angry, loving, tired, thirsty, etc. (See 5)

11 - "BILIN" is the root word for "to leave something behind". "MA-" here emphasizes the object of the action (the things which were brought), and indicates possibility "can be left behind".

- "SARANG", like "PWEDE ", is a permission asker and giver with many meanings: "sure, worthy, certainly, may I, can" are only a few such meanings. Its exact meaning can be found in context.

Locate the different root words (such as AYAD, AGTO, BUILAY, DARA); the affixes (such as TAGA-, MAG-, MA-, and NA-); and the discourse particles (such as MAN, NA, RØN, BALA, and PA).

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- LOOCNON TRANSLATION

1. KOMUSTA KA?
(be well) (you)

2. MAYÁD MAN, SALAMAT. IKÁW, MAN?
(good) (Dp&) (thanks) (you) (Dp&)

3. MAYÁD MAN. BUILAY KA PA?
(Dp&) (tired) (you)(Dp#)

4. WALÁQ RON.
(not) (Dp,)

5. NAGUTÓM KA RON?
(hungry) (you)(Dp,)

6. WAQ MAN. NAGKAQON PA AKÓ SA RESTARÁNT.
(not)(Dp&) (eat) (Dp#)(I) (Rm) (restaurant)

7. TAGÁ DIQÍN KA SA AMÉRIKA?
(from)(where)(you)(Rm)

8. TAGÁ SHIKAGU ILLINÓY. (Phonetic spelling is used here.)

9. PILÁ KAMÓ SA INYONG PAMILYA?
(how many)(you) (Rm)(your)(Lm) (family)

10. TATLO KAMÍ. ISYANG MANGHOD NGA BAYE, KAG ISYA NGA MAGULANG NGA LAKI.
(three) (we) (one)(Lm) (younger) (Lm)(girl)(and) (one) (Lm)(elder) (Lm) (man)

11. MAQARI KO MABILÍN ANG AKON MGA DALÁ, KAY MAQAYÁN PA AKÓ
(please)(by me)(leave behind)(Tm) (my)(Pm) (bring)(because) (go) (Dp#) (I)

SA ESKÓL?
(Rm)(school)

12. HUQO. BILINÁN LANG.
(yes) (leave behind) (Dp.)

13. SALAMAT. MAPANAW RON AKÓ.
(thanks) (leave)(now) (I)

14. HUQO.
(yes)

---

11 - "BILIN" is the root for "to leave behind". The "MA-" prefix here puts emphasis on the object of the action (DALA), and illustrates ability ("can be left behind").

12 - The "-AN" suffix on BILIN stresses the place involved in the action("here" is understood) and illustrates an action not yet begun (like English 'future').

13 - PANAW means to "leave" or to "depart" and refers to leave taking.

Pick out the root words (such as AYAD, GUTOM, KAQON, BILIN); the markers (such as ANG, MGA, SA, NGA or -NG); and the discourse particles (such as RON, MAN, PA, LANG).

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- ODIONGANON TRANSLATION

1. KOMUSTA KA?
(be well) (you)

2. MAQADO RA. IKÁW BAGÁ?
(fine) (Dp&) (you) (Dp?)

3. MAQADO RA. INAPILÁY KA PA?
(Dp&) (tired)(you)(Dp#)

4. OYÁQ RA.
(not)(Dp&)

5. NAGUTÓM EY KA?
(hungry)(Dp,)(you)

6. OYÁQ RA. NAGPANIYUGTÓ AKÓ SA RESTARÁN.
(not)(Dp&) (eat lunch) (I) (Rm)(restaurant)

7. TAGÁ RIQÍN KA SA AMÉRIKA?
(from)(where)(you)(Rm)

8. SA SHIKAGU ILLINÓY. (Phonetic spelling is used here.)

9. PILÁ KAMÓ SA INRONG PAMILYA?
(how many)(you)(Rm)(your)(Lm)(family)

10. TATLO YANG. USÁNG MANGHÓR NAK KABADE, AG USÁNG MAGUYANG NÁK KAYAKE.
(three) (Dp.) (one)(Lm)(younger)(Lm) (girl) (and)(one)(Lm)(elder) (Lm) (man)

11. PWEDE BAGA NAKÓQ MABILÍN DILI KAG AKOQ MGA RAYÁ, KAY MAPAGTO
(can I) (Dp?)(by me)(leave behind)(here) (Tm) (my) (Pm) (bring) (because) (go)

PA AKÓ SA ESKUWELAHÁN?
(Dp#) (I) (Rm) (school)

12. PWEDE. SIGE.
(sure) (go ahead)

13. SALAMAT. MAPAGTOY RA AKÓ.
(thanks) (go)(Dp,)(Dp&)(I)

14. OHOQ. SIGE.
(yes) (go on)

---

9 - Here "How many in your family?" is literally translated. Another expression calls for the 'brother-sister relationship'.

11 - This sentence focuses on the object of the action (leaving things behind) and, hence, the topic marker "KAG" appears before "RAYA". The "MA-" prefix corresponds to the future passive in English; it is 'future object focus' in Visayan grammar.

12 - PWEDE and SIGE are words with many possible English translations. The best translation must be found in context.

Locate the various root words (such as QADO, GUTOM, PAGTO); the various markers (such as KAG, NAK or -NG, SA); and the discourse particles (such as EY, RA, PA, YANG).

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- ROMBLOMANON TRANSLATION

1. KOMUSTA KA?
(be well) (you)

2. MAQAYO. IKÁW DA?
(fine) (you) (Dp&)

3. MAQAYO DA, SALAMAT. GINAKAPOY KA PÁ?
(thanks) (tired) (you)(Dp#)

4. WAYÁQ NA.
(not) (Dp.)

5. GUTÓM KA NA BÁ?
(hungry) (Dp,)(Dp?)

6. WAYÁQ DA. NAGKAQON PA AKÓ SA RESTARÁN.
(not) (Dp&) (eat) (Dp#)(I) (Rm)

7. TAGÁ DIQÍN KA SA AMÉRIKA?
(from)(where)(you)(Rm)

8. TAGÁ SA SHIKAGU ILLINÓY. (Phonetic spelling is used here.)

9. PILÁ KAMÓ SA INDONG PAMILYA?
(how many)(you) (your)(Lm)(family)

10. TOYÓ KAMÍ. ANG ISÁ MANGHÚD NGA BABAYE, KAG ANG ISÁ MAGUYANG NGA LAYAKE.
(three) (we) (Tm)(one)(younger) (Lm) (girl) (and) (Tm)(one)(elder) (Lm) (man)

11. MAQARI KO BA MABILÍN DIRÍ ANG AKON MGA DALÁ, KAY MAKADTO
(please)(by me) (Dp?)(leave behind)(here)(Tm) (my) (Pm)(bring) (because) (go)

PA AKÓ SA ESKÓL?
(Dp#)(I) (Rm)(school)

12. HUQO. BILINÁN LANG.
(yes) (leave behind)(Dp.)

13. SALAMAT. MAKADTO NA AKÓ.
(thanks) (go) (Dp,)(I)

14. HUQO.
(O.K.)

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3 - "GINA-" or "NA-" is a prefix used on stative verbs (verbs which show the different moods or conditions of a person), like being angry, happy, hungry, thirsty, etc.

5 - Romblomanon, unlike the other West Visayan dialects, almost always uses a question particle in questions. "BA" is most standard, but a special query has "BAGA".

11 - "MAQARI" is another sign of Tagalog influence; however, the Spanish "PWEDE" is also used.

13 - "MAKADTO NA AKO" is the standard form of leave taking. One does not leave without asking permission from the owner of the house. Another common form: "I'll just be going ahead."

12 - "BILIN" is the root word for "to leave something behind." The "-AN" suffix here stresses the place where the article is to be left, which is "here" (understood) in this case.

11 - "The "MA-" prefix here stresses the object of the action along with possibility: "can be left behind".

WHAT IS FOCUS? Focus is perhaps the key element of Philippine languages in general. It is crucial to sentence structure and sentence meaning. Yet it is often underrated by Peace Corps Volunteers and other foreign learners of these dialects. Western thought patterns use stress in sentences; but western stress is usually by intonation or word order, or, in cases, by special words. The Visayan languages have stress built right into the structure; and this is basically what focus means: it refers to the emphasis put into the sentence, though in particular it refers to verbs, which are the kernel of the sentence.

Focus, then, is stress, or emphasis: a means of (literally) focusing in on what the speaker thinks his most important idea in the sentence, and orienting the other ideas around this. The verb, working hand in hand with the different markers, is the key in this operation.

Take a look at the following examples, all of which are in Aklanon, but all of which are directly relevant to your dialect

Preliminary points:

"RO" marks or points out the topic or most important concept in the sentence.
"ET" marks the object of an action in the sentence.
"KU" marks the person or thing directly associated with the action.
"SA" marks an object or thing refered to by the action, but not directly involved in it: hence, it could mark an 'indirect object', a 'place where' the action occured, and so on.
"NAGA-" is a verb prefix used when the verb focuses on the subject or doer of the action, and the action is going on and not yet complete (roughly equivalent to our 'present tense.')
"GINA-" is a verb prefix used when the verb emphasizes the object of the action and the action is going on and not yet complete.
"@INA-" and "-AN" are verb affixes used when the verb emphasizes a person or thing referred to, but not directly involved with the action.
"MAGUØANG" means an old person, man or woman.
"ISDAQ" means 'fish.'
"ASAWA" means 'spouse', be it husband or wife.
"BAKAØ" (along with its reduced root, BAKY-) means 'to buy.'

Examples:

"RO MAGUØANG NAGABAKAØ ET ISDAQ PARA SA ASAWA."
(The old one is buying a fish for the spouse.)
"RO ISDAQ GINABAKAØ KU MAGUØANG PARA SA ASAWA."
(The fish is being bought by the old one for the spouse.)
"RO ASAWA GINABAKYAN KU MAGUØANG IT ISDAQ."
(The spouse is the one for whom the old one is buying a fish.)

These could be translated into your dialect with the same effect. The English translation does not quite grasp the full import and the extreme subtlety of both stress and meaning as changing in the above paradigm (example). Every sentence contains the marker "RO"; each also contains the nouns: "MAGUØANG ISDAQ, ASAWA"; and each contains some form of the verb "BAKAØ". But by alternating exactly where the "RO" (topic) marker appears, and by equally alternating the affixes on the verbs, certain stress and meaning changes occured.

Admittedly, most volunteers learn the actor focus first. It is the easiest and admits of the fewest root changes or reductions. However, some neglect to ever learn the other forms. In effect, more than half of the language problems may seem reduced; but, in reality, more than twice as many problems ensue. Let me illustrate with a practical example:

We all know the TV image of the buxom lady on the phone who had a run in with someone she never could see I to eye with. She exclaims: "Well, I told her where she was wrong; and she dared to tell me I was crazy. Imagine that, in front of all those people, there I was standing, and she embarrassed me by saying that I was 'crazy.' The thought of it. Me 'crazy'.." and on it runs. Now what if someone mis-learned English intonation and always talked like that? We'd think, if he spoke quite well in other areas, that he was proud. This is precisely the judgment that Filipinos have made of some Volunteers who really could speak the dialect quite well, but spoke primarily with the actor focus.

For example, in this simple dialog: "Do you want to go the the movies? ...O.K. Let's go. I'll go with you." that last sentence's translation makes a good bit of psychological difference. If you translate with the stress: "I'll go with you." you are evidently talking down to the person, consider yourself above him; or else it might imply that you didn't want to go, but you would make the effort. However, if you translate with the stress: "I'll go with you." then you are being more polite, using "a little oil" so to speak, and, in general, trying to make the person feel good. It emphasizes him, assures him of your friendship, or of your earnestness in going. It may be a small example, and the world won't end in a day for something like this, but if you repeatedly speak this way, it begins to leave an impression: a bad taste in the mouth, a feeling of inferiority in someone else, or something like that.

A subtitle for these present grammar notes might be:"The Actor Focus--Handle with Care." At any rate, the forms for verbs which will show emphasis are as follows: (Only the affixes are given, they work for all verbs of action. Verbs of feeling, liking, hating, thirst, hunger, etc. take a different form)

	AK,IL,KR,LC,RM	OD.
present	NAGA-/GA-	GI-
past,pos.	NAG-	NAG-
future	MAGA-/GA-	MA-(reduplication)
ability	MAKA-/KA-	MAKA-
perfect	NAKA-	NAKA-
past,neg.	MAG-	0

(The time structure of verbs is not as clear cut as this chart seems to show. Time is not so important as aspect. In other words, present means more or less going on and not completed; past means completed; future means anticipated; ability means able to be done anytime; and perfect means just completed. The past negative refers to the past time when talking about something one did not do.)

EXAMPLES:

(LC) BASIQ NAGENTRA IKAW SA PIYS KOR? (Why did you join the Peace Corps?)
(RM) DIQIN KA NAGAESTAR DIRI? (Where do you live here?)
(AK) OWAQ AKO MAGKAQON ET ILABAS. (I didn't eat lunch)
(OD) KAGUNO KA GIABOT SA PILIPINAS? (When did you arrive?)
(Here KAGUNO calls for a present form of the verb.)
(IL) MAKAHAMBAL KA SANG BISAYAQ. (You can speak in Visayan.)
(KR) NAKALAKAT RØN SANDA SA MANILAQ. (They just left for Manila.)

DIALOG THREE, The Volunteer Meets a Stranger, Part 1--Ilongo Translation

1. HEY, DYO, DIQÍN KA MAKADTO?
(Joe) (where)(you) (go)

2. DIDTO, SA ESKWELAHÁN.
(there) (Rm) (school)

3. BAWQA! KAHIBALO KA NA MAGHAMBAL SAM BINISAYAQ.
(wow) (know) (Dp,) (speak) (Am) (Visayan)

4. DIYUTAY LANG, KAG ASTA KARÓN SIGE PA ANG PAGTUÓN KO.
(little) (only) (and) (until) (now) (go on)(still)(Tm) (study) (my)

5. NALUYÁG KA MAN DIRÍ?
(like) (Dp&)(here)

6. HUQO. NALUYÁG AKÓ DIRÍ, KAY MAQAMIGOHON ANG MGA TAWO.
(yes) (I) (since) (friendly) (Tm)(Pm) (person)

7. PILÁ KA TUQIG ANG PAGTENIR MO DIRÍ?
(how many)(Pm) (year)(Tm) (stay) (your)(here)

8. DUHÁ KA TUQIG.
(two) (Pm) (year)

9. MAQUNA NA LANG AKÓ.
(go ahead)(Dp,)(Dp.) (I)

10. SIGE. SALAMAT.
(O.K.) (thanks)

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1 - "MA-" is the verb prefix for actions going on but not yet completed.

3 - The word "HIBALO" is used and means "to know how to do something". Watch for the sense of the word 'to know'; for example, there is "to know a person" (KILALA) and "to know" in the sense of "to be wise about", which is "ALAM".

3 - "KA-" is short for "MAKA-" and is the verb prefix denoting an ability to do something. It roughly means "can" in English.

3 - "SAM" is the reduction (see Grammar Notes, Dialog Twelve) of "SANG" before the letter "B".

7 - "KA" here is a marker for both enumerations and questions of quantity. It proceeds all nouns which follow either "PILA" or any number of enumeration. It may literally be taken to mean "of", but such a translation would render a stilted English: e.g. "How many of chickens do you have--I have three of them."

DIALOG THREE, The Volunteer Meets a Stranger, Part 1--Aklanon Translation

1. HEY DYO, SIQÍN KA GAQADTO?
("Joe") (where)(you) (go)

2. IDTO LANG, SA ESKUYLAHÁN.
(there)(just) (Rm) (school)

3. AQBÁ! MAKAHAMBAŁ KA ŁON SA INAKŁANON.
(wow) (speak) (you)(Dp,)(Rm)(Aklanon)

4. SANGKURÓT ŁANG. HASTA MAKARÓN HAY GATUQON PA AKÓ.
(little) (just) (until) (now) (Vm) (study) (Dp#)(I)

5. NAQILAQ KA MAN IYA?
(like) (you)(Dp&)(here)

6. HUQO GID. NAQILAQ MAN AKÓ RIYA AY AMIGOHÓN DO MGA TAWO.
(yes) (Dp*) (Dp&) (here)(since)(friendly)(Tm)(Pm)(person)

7. PILÁNG KA DAGQON RO PAGTENÍR MO RIYA?
(how many)(Pm) (year) (Tm) (stay) (your)

8. DAYWANG KA DAGQON.
(two)(Lm)(Pm)(year)

9. MAQUNA ŁANG AKÓ KIMO.
(go ahead)(Dp.) (I) (you)

10. SIGE. SAŁAMAT.
(o.k.) (thanks)

---

1 - "GA" is the verb prefix for an action going on and not yet completed.
2 - Aklanon uses both "LANG" and "ŁANG".
3 - "MAKA-" is the verb prefix denoting ability at doing something; it is used to put emphasis on the doer of the action, and may be considered equivalent to the English "can".
5 - "MAN" may seem to have no referent here, but actually it denotes the continuity of the conversation. We have seen (p.11) how this particle can mean "this is my answer to what you have just said"; it also can have the use or sense of "by the way" or "on the other hand".
7 - "KA" is a marker for the plural after "PILA" and any number. It often is a matter of choice as to whether or not it will be used.
9 - "KIMO" represents a class of pronouns found in Aklanon and Kinaray-a, the referent pronouns. Whereas the other dialects say "SA IMO", Aklanon says "KIMO". The pronoun class is as follows:

	singular	plural
speaker	KAKON (-me)	KAMON (-us)
speaker-listener	KATON (-me and you)	KATON (-us and you)
listener	KIMO (-thee)	KINYO (-you)
other party	KANA (-him,her)	KANDA (-them)

This may be compared to the indirect object of English or other Western languages, but a fuller treatment can be found on p. 50 under "Associative Usageof Pronouns".

DIALOG THREE: The Volunteer Meets a Stranger, Part 1 -- Kinaray-a Translation

1. HEY DYO, DIQÍN IKÁW MAQAGTO?
("Joe") (where)(you) (go)

2. DUGTO SA ESKWELAHÁN.
(there) (Rm) (school)

3. ABÁW! MAQARAM KAW RÚN MAGHAMBAL KANG KINARAYQA.
(wow) (know) (you)(Dp,) (speak) (Am) (Antiquino)

4. INDÍQ PA GID, KAG SIGE PA GANIQ ANG PAGTUQON KO.
(not) (Dp#)(Dp*) (and)(go on)(Dp#)(Dp!) (Tm) (study) (my)

5. NALUYAGÁN MO ANG LUGÁR (DUGYA)?
(is liked)(by you)(Tm)(place) (here)

6. HÚQOD. NALUYAGÁN KO ANG LUGÁR HAY MAQALOWÁN ANG MGA TAWO.
(yes) (by me)(Tm) (because)(friendly)(Tm)(Pm)(person)

7. PIRÁ KA TUQIG ANG PAGTENÍR MO RUGYA?
(how many)(Pm) (year) (Tm) (stay) (your)(here)

8. DARWA KA TUQIG LANG.
(two) (Pm) (Dp.)

9. MAQUNA LANG AKÓ KANIMO.
(go ahead)(Dp.) (I) (you)

10. SIGE. SALAMAT.
(O.K.) (thanks)

---

1 - "MA-" is a verb prefix for an action going on and not yet completed.

3 - "ARAM" is a root word for "intelligent, wise, knowing". It is also used in Kinaray-a to denote "know how" to do something. There are other words for know depending on the sense, such as "to know a person" or "be acquainted" (KILALA).

5 - "LUYAG" is the root word for "to like". This construction illustrates the use of FOCUS in verbs. The "NA-" prefix and "-AN" suffix unite to focus on or emphasize the object of one's liking rather than the subject of the action. Literally the sentence might read: "Is it the place which is liked by you?"

6 - The same 'place' or 'referent focus' is used in this sentence.

6 - Note the "MA-" prefix used on an adjective root.

7 - "KA" is a plural marker used after statements or questions of quantity. It can occur after "PIRA" or after any number. It might be literally taken to mean "of", but a translation as such would be stilted: "How many of chickens?--Three of them."

9 - "KANIMO" represents a special class of pronouns, the associative or referent class, which is as follows:

	singular		plural	
speaker	KANAKON	(-me)	KANAMON	(-us)
speaker-listener	KANATON	(-me and you)	KANATON	(-us and you)
listener	KANIMO	(-thou)	KANINYO	(-you)
other party	KANANA	(-him,her)	KANANDA	(-them)

This may be compared to the indirect object of English or other Western languages, but a fuller treatment can be found on p. 50 under "Associative Usage of Pronouns."

DIALOG THREE: The Volunteer Meets a Stranger, Part 1--Loocnon Translation

1. HEY DYO, DIQÍN KA MAQAYÁN?
("Joe") (where)(you) (go)

2. ITÓ SA ISKWELAHÁN.
(there) (Pm) (school)

3. ABÁ, ANTIGO KA RON GALÍQ MAGBINISAYAQ.
(wow) (know how)(you)(Dp,) (Dp!) (speak Visayan)

4. MAISÓT LANG, HASTA KADYÁ NAGATUQON PA AKÓ.
(little) (just) (until) (now) (study)(Dp#) (I)

5. NAQILAQ KA MAN ODÍ?
(like) (Dp&)(here)

6. HUQO. MAQAMIGOHÓN ABI ANG MGA TAWO.
(yes) (friendly) (since)(Tm)(Pm) (person)

7; PILÁNG TUQIG IKÁW ODÍ?
(how many)(year) (you) (here)

8. DARWANG TUQIG.
(two)(Lm) (year)

9. MAQUNA LANG AKÓ.
(go ahead)(Dp.)

10. SIGE. SALAMAT.
(O.K.) (thanks)

---

1 - "MAQ-" is a verb prefix for an action going on and not yet completed, emphasizing the actor of the sentence.
3 - "ANTIGO" is the root word for "to know how". There are other words for types of knowing, like "to know or be acquainted with a person" (KILALA) and another for to "know information or facts" (KASAYUD).
3 - Here the gneral term for Visayan is used instead of the particular name of the dialect.
4 - "NAGA-" is the verb prefix for general present time ofverbs which emphasize the actor in the sentence.
5 - "MAN" is generally used as a referent to a previous question, meaning "this is my answer to what you just said". However, here it can have the introductory sense of "by the way" or "well, on the other hand".
6 - "ABI" is a discourse particle, literally meaning "to give." It has an idiomatic meaning, however, which is hard to capture in English. Some possible connotations might be: "take it from me", "well, after all", "but on the other hand", or "yet."
6 - Note the "MA-" prefix for adjective roots.

DIALOG THREE: The Volunteer Meets a Stranger, Part 1 -- Odionganon Translation

1. HEY, DYO, RIQÍN KA MAPAGTÓ.
("Joe")(where) (you) (go)

2. ROTÓ SA ESKWELAHÁN.
(there)(Rm) (school)

3. ABÁ! MAQAYAM EY KA MAGBISAYAQ 'T ODIONGANON.
(wow) (know) (Dp.) (Visayan)(Om) (Odionganon dialect)

4. MAISÓT YANG. HASTA NGASÍNG AY NAGTUTUQÓN PA AKÓ.
(little) (just) (until) (now) (Vm) (study) (still)

5. GUSTO NIMO DILÍ?
(liking) (your) (here)

6. OHÓQ. GUSTO NAKÓQ KAG MGA TAWO AY MAAMIGOHÓN.
(yes) (my) (Tm) (Pm)(person)(Vm) (friendly)

7. MGÁ PILÁNG TUQIG KA DILÍ?
(about)(how many)(year)(you) (here)

8. RUHÁNG TUQIG.
(two)(Lm)

9. MAQUNA YANG AKÓ.
(go ahead)(Dp.)

10. SIGE. SALAMAT.
(o.k.) (thanks)

---

1 - "MA-" here is a verb prefix for an action going on and not yet completed, putting emphasis on the actor.

3 - "AYAM" is a root word in Visayan for "intelligent, wise, knowing". Here it is used to denote "know how to do something." There are other words for types of knowledge: such as to know or be acquainted with a person, to know facts, and to remember.

3 - "MAG-" is equivalent to the infinitive here. It is used with the general word for Visayan, and has the connotation "to speak Visayan". Note also that both the general term for Visayan, and the name of the specific dialect are here used together. 'Visayan' is the verb, and 'Odionganon' is the object of that verb.

3 - "'T" is an abbreviation or slur of the Object Marker "ET."

4 - "NGASING" is the specific word for "now, at this present time" and also means "today". "EY" on the other hand is a color or discourse particle refering generally to a point of time.

4 - Besides the "NAG-" prefix on the verb, Odionganon here follows Tagalog and reduplicates the first syllable of the root word (TUQON-to study). Hence, "NAG-" + reduplicated first syllable" refers to present and uncompleted actions, and emphasizes the actor.

6 - Note the prefix "MA-" here used as an adjective prefix. "MA-" is also the most common adjective prefix for adjectives in the positive degree.

DIALOG THREE: The Volunteer Meets a Stranger, Part 1 -- Romblomanon Translation

1. HEY, DIYO, DIQÍN KA MAKADTO?
("Joe") (where) (you) (go)

2. DIDTO SA ISKWELAHÁN.
(there) (Rm) (school)

3. ANTIGO KA NA GALÍQ MAGBINISAYAQ!
(know) (you)(Dp,)(Dp!) (speak Visayan)

4. ANTIGO NING MAISÓT. HASTA NIYÁN SIGE PA ANG PAGTUQÓN KO.
(Om) (little) (until) (now) (proceed)(Dp#)(Tm) (study) (my)

5. NALUYAG KA BA DIRÍ?
(like) (you) (Qm)(here)

6. HUQO. MABINUQÓT ABI DIRÍ ANG MGÁ TAWO.
(yes) (very kind) (since) (here) (Tm) (Pm) (person)

7. PILÁNG TUQIG IKÁW DIRÍ?
(how many) (year)

8. DUHÁ KA TUQIG.

9. MAQUNA LANG AKÓ.
(go ahead)(just)

10. SIGE. SALAMAT.
(O.K.) (thanks)

---

1 - "MA-" is a verb prefix for an action going on and not yet completed, putting emphasis on the main actor.

3 - "ANTIGO" is the root for "to know how". There are other words for various types of knowing: such as, 'to know or be acquainted with a person', 'to know facts', and 'to remember'.

5 - "BA" is again used as a marker to show a question.

6 - "ABI" is a discourse particle or color word. It literally means to 'give' and is used in commands; however, it has an idiomatic meaning which might be translated as "well, take it from me", "but, on the other hand", "but since", or "well, after all."

6 - BUQOT is the root word. "MA-" is an adjective prefix, and "-IN-" is an infix which here intensifies or strengthens the meaning of the root word. Thus, though MABUQOT means kind; MABINUQOT means very kind.

MARKERS, in general, are small particles that give function, position, and (some) meaning to words as they occur in the sentence. They orient, so to speak, the words in the sentence, showing the listener what the speaker considers the most important concept and how the other parts are related to it. Hence, they are function, and not content words. This is to say they give meaning and/or assign a function to words, phrases, or sentences without possessing any meaning in or of themselves. In general, it can also be said that the markers transform either roots or any words, phrases, or even clauses that follow them into nouns. (With the exception of the linking marker.)

There are two basic groups of markers, those used with all classes of nouns except names of people; and those only used with the names of people. The former class is given in detail on page 11. The later is as follows for all the dialects here concerned:

Subject marker:	SI (singular)	SANDAY (plural)|
Object marker:	**	**
Referent marker:	KAY (singular)	KANDAY (Plural)
Associative marker:	NI (singular)	NANDAY (plural)

All other markers (Lm, Em, Vm) are as listed on page 11.

** People can generally not be made the direct object of a verb. This is somewhat due to a built in respect mechanism of the language itself. Even to say "I will eat Pedro" one must translate by emphasizing or focusing on "Pedro", and use a construction similar to our passive: "Pedro will be eaten by me." Hence, even if one were to go so far as to eat one's fellow humans, they would have to be the subject or topic of the sentence, even if they might be the object of your action.

| Some dialects or areas use different plural markers. Unfortunately, such information is not available from existing materials as to which dialects differ. The force of the plural marker is not to pluralize a name, like "the Johns" in English, but rather to group others around the name mentioned. "SANDAY JUAN" would mean "JUAN AND HIS COMPANIONS"

THE TOPIC MARKERS. common: ANG (IL, KR, LC, RM), RO (AK), KAG (OD)
proper name: SI (all,singular) SANDAY (most,plural)

The Topic Markers serve the most important function, for they point out or mark the most important word or concept in the speakers mind. The words or phrases following it will be the topic of the sentence, and the rest of the sentence that falls out of its sphere will contain the predicate or news. Examples:

(IL) "MATAHUM ANG LALAKI."	(The man is handsome.)
(AK) "GWAPO RO LALAKI."	(Ibid.)
(OD) "GWAPO KAG KAYAKE."	(Ibid.)

Note first that the sentence order is reversed and that the predicate is first, and the topic second. The topic (In this case 'man') is shown as the most important word in the speaker's mind. The topic marker can also transform other parts of speech into a noun, serving as the subject of the sentence.

(AK) "NAGPANAW SI TATAY SA MANILAQ." ("Father left for Manila.")

Here, 'father' serves as subject; and 'left for Manila' is predicate. But in

(AK) "SI TATAY RO NAGPANAW SA MANILAQ." ("The one who left for Manila was Father.")

Here, the phrase "the one who left for Manila" becomes both topic and noun. Before "nagpanaw" ("left") was clearly a verb; now it becomes part of a noun phrase, and could even serve alone as a noun ("RO NAGPANAW"). This is a clear instance of the function-giving power of markers; in this case, a verb is transformed into a noun, or a verb phrase into a noun phrase.

It should be noted again that the topic marker does not always illustrate the subject of the sentence, but rather the topic or most important word or concept. For example,

(IL) "ANG PRESIDENT KANTAHAN SANG MGA BATAQ."
("The children will sing for the president.")
("The president will be sung for by the children.")
(AK) "SI MAYOR RO ADTUNAN NI MARIA."
("Mary will go to the Mayor.")
("The Mayor will be the one to whom Mary will go.")

Here the actual subjects, or doers of the action, are 'children' and 'Mary'; yet the topics of the Visayan sentences are 'president' and 'Mayor' respectively.

THE REFERENT MARKERS: common: SA (all dialects)
proper name: KAY (all, singular) KANDAY (some, plural)

The Referent Markers have the function of marking any or all words which are referred to, but not directly involved in, the main action of the verb. If this sounds sufficiently vague, it is meant to. These markers are used where English and other Western languages have a multitude of forms. The referent markers 'take the place of' the whole system of prepositions, and almost all instances of the 'indirect object' and times or locations of actions. When an act is done, there is a doer and a receiver (subject and object), all other instances are categorized under referents. Look at the following English translations of such situations:

a. He gave a gift to the boy.
b. Throw me the pillow.
c. Sweep the floor.
d. Go home.
e. He likes children.
f. They're looking at the game.
g. We hate their habits.
h. She walked into the door.
i. I am returning home.
j. Wash the dishes.

A reflective study and analysis of the underlined words or phrases will begin to show you the sense of the Visayan referent. Some may at first seem confusing. For examples 'c' and 'j', aren't "the floor" and "the dishes" the direct receivers of the action? To the Visayan mind, they are indirect receivers and hence referents because one sweeps dust off of floors and washes dirt off of dishes. Hence, 'dust' and 'dirt' are the direct receivers, while 'floor' and 'dishes' are only referred to in the action. In examples, 'd', 'h', and 'i' intransitive verbs have no direct object, and hence everything but the subject would be referred to in the action. In 'e' and 'g', the Visayan mind thinks of liking and hating as indirectly involving the thing mentioned. In fact, if the same verb were used with the object marker, it would imply 'wanting' and 'killing.' Hence, if 'SA' is used, it would mean "He likes children." But if the object marker were used ('ET, SING, NING'), it would mean "He wants (to have) children."

The referent markers are only used when the referent is not made the topic of the sentence. Take the above examples about the 'president' and 'the mayor':
(IL) "ANG MGA BATAQ NAGAKANTA SA PRESIDENT."
(AK) "SI MARIA GA-ADTO KAY MAYOR."
In this case, the referents remain referents and are not topics as above.

DIALOG FOUR, The Volunteer Meets a Stranger, Part 2--Ilongo Translation

1. SIR, SIR, MAY KLASE KA SUBÓNG?
(sir) (Em) (class)(you) (new)

2. WALÁQ MAN. BAKÁNT NA AKÓ.
(none) (Dp&) (vacant) (Dp.) (I)

3. PWEDE AKÓ MAKAPAMANGKOT SA IMO?
(please) (can) (ask) (Rm)(you)

4. PWEDE. SIGE.

5. SINQO ANG NGALAN MO, SIR?
(who) (Tm) (name) (your)

6. SI TOM SMITH AKÓ. IKÁW? SINQO?
(Tm)

7. AKÓ SI PIQO ESPINOSA. PILÁ NA ANG EDÁD MO, SIR?
(Tm) (how much) (age)(your)

8. BYNTE TRES.
(twenty-three)

9. HUBEN KA PA, NO? PERO KATAQAS NA. PILÁ ANG TAQAS MO?
(young)(you)(Dp#) ('tag')(but)(very tall)(Dp.)(how much)(Tm)(height)(your)

10. SIKS WUN.

11. ABÁ, SIKS FOTIR BA? PILÁ KA NA KA TUQIG DIRÍ?
(wow) (Dp?) (you)(Dp.)(Pm) (year) (here)

12. ISÁ LANG KA BULAN.
(one) (only) (Pm) (month)

13. ISÁ LANG GALÍQ. PERO KABALO KA MAGHAMBAL SANG BISAYAQ.
(Dp.) (Dp!) (but) (know) (you) (speak) (Am) (Visayan)

14. DIUTAY LANG, INDÍQ PA MAQAYO.
(little) (only) (not) (yet) (good)

(this dialog is to be continued)

---

1 - "MAY" is an existential or predicate marker. It can be used, as here, with the meaning of 'have, possess'. But it more properly means 'there is', and the pronoun, even if serving as topic of the sentence, might be taken to mean 'for you'.

2 - "BAKANT" shows the borrowing from modern American slang, but with Visayan pronunciation.

3 - "MAKA-" is a verb prefix denoting 'can' or 'may', and emphasizing the actor.

9 - "NO" or "ANO" are used for a question tag, like "aren't you?"

13 - "GALIQ" is a discourse particle expressing surprise. All of the discourse particles 'denote' more than they 'mean.' Yet they are absolutely curdial to conversational meaning. (See Grammar Notes on p. 41 and 42.)

11 - Note that "KA" is two separate phonemes. One is the pronoun abbreviation for IKAW (you), the other is a marker for enumerations.

DIALOG FOUR, The Volunteer Meets a Stranger, Part 2--Aklanon Translation

1. SIR, SIR, MAY KLASE KA MAKARÓN?
(Em) (class) (you) (now)

2. OWÁQ ¢ON. BAKANT ¢ON AKO.
(none)(now) (vacant)(now) (I)

3. PWEDE AKO MAKAPANGOTANAQ KIMO?
(may) (I) (ask question) (to you)

4. PWEDE GID. SIGE.

5. SINQO RING NGA¢AN SIR?
(who)(Tm)(you)(name)

6. SI TOM SMITH AKÓ. IKÁW BA¢Á?
(Tm) (what is it?)

7. SI PIO ESPINOSA AKÓ. PILÁ RING EDÁD, SIR?
(Tm) (how many) (age)

8. BYNTE TRES.
(twenty three)

9. BATAQ PA GALÍQ IKÁW! PERO KATAAS KA ¢ON. PILA RING KATAAS?
(young)(yet)(indeed) (but)(very tall) (now)(how much) (height)

10. SIX WUN.

11. ABÁ! SIX FOWYR, BA¢Á? PILÁNG KA DAGQON ¢ON IKAW RIYA?
(wow) (indeed) (Pm) (year) (now) (you)(here)

12. SAMBATONG BU¢AN ¢ANG.
(one) (Lm)(month)(just)

13. PERO ANTIGO KA ¢ON MAGHAMBA¢ SA INAX¢ANON.
(but)(know how) (now)(to)(speak)(Rm) (Aklanon)

14. SANGKURÓT ¢ANG, BUKÓN PA ET MAYÁD.
(little) (only) (not) (yet)(Om) (good)

(this dialog is to be continued)

---

1 - MAY is an existential or predicate marker. It can be used, as here, with the meaning of 'have'. But it more properly means 'there is', and the pronoun, even if serving as topic of the sentence, might mean 'for you.' A literal translation might read 'there is for you'.

2 - BAKANT shows the borrowing from modern American slang, but the pronunciation is Aklanon.

3 - MAKA is the verb prefix denoting 'can' or 'may', emphasizing the actor.

5 - RING is a contraction for RO IMO NGA (the topic marker, the possessive form of the pronoun, and the linking marker). It occurs again in 7 and 9.

6 - BA¢A is a discourse marker. It 'denotes' more than it 'means.' Yet it and all other discourse markers are crucial to conversational meaning. BA¢A is used to interrogate further or to express surprise (see 11).

9 - KA is seen here as two separate prefixes. The first use is to make an adjective 'very much so'; the second makes ~~it~~ a noun of the root word.

14 - BUKON is used with ET to negate adjectives, as here 'not good'.

DIALOG FOUR: The Volunteer Meets a Stranger, Part 2--Kinaray-a Translation

1. SIR, SIR, MAY KLASE KA TULAIKADYA?
(sir) (Em) (class)(you) (new)

2. WARÁQ. BAKÁNT AKÓ TULAIKADYA.
(none) (vacant) (I)

3. SARÁNG AKÓ MAKAPAMANGKOT KANIMO?
(Cf.II,11)(I)(can) (ask) (you)

4. HØQOD. SIGE.

5. SINQO ANG NGARAN MO, SIR?
(who) (Tm) (name) (your)

6. SI TOM SMITH AKÓ. IKÁW? SINQO?
(Tm)

7. AKÓ SI PIO ESPINOSA. PIRÁ ANG EDÁD MO?
(Tm) (how much)(Tm)(age)(your)

8. BYNTE TRES.
(twenty-three)

9. BATAQ PA GALÍQ IKÁW, NO? PERO KATAQAS KANIMO. ANÓ IKÁW KATAQAS?
(young)(Dp#)(Dp!) (you) (tag)(but)(very tall) (you) (what) (height)

10. SIKS WUN.

11. ABÁ! SIKS FOTYR KA. PIRÁ RØN IKÁW KA TUQIG DUGYA?
(wow) (you) (how many) (new) (you) (Pm) (year) (here)

12. SAMBULAN PA LANG.
(one)(month)(Dp#)(Dp.)

13. SAMBULAN PA LANG GALÍQ. PERO MAQARAM KAW RØN MAGHAMBAL KANG KINARAYQA.
(Dp!) (but) (knew) (you)(Dp.) (speak) (Am)(Kinaray-a)

14. ÍKIQ PA LANG. INDÍQ GID MAYÁD.
(little)(Dp#) (Dp.) (not) (very) (good)

(This dialog is to be continued.)

---

1 - "MAY" is used to show possession in this case. In other cases it might mean 'there is', but here it means 'have' or 'possess'. Literally it could read: 'Is there for you a class now?' but the focus or emphasis is on 'you', and, hence, the topic pronoun is used.

2 - "BAKANT" shows borrowing from modern American, but with the Visayan pronunciation.

3 - "MAKA-" is a verb prefix denoting 'can' or 'may', and stressing the actor.

9 - "GALIQ" is a discourse particle expressing surpirse. All of the discourse particles 'denote' more than they 'mean'. Yet they are crucial to conversation meaning. (See Grammar Notes on pp. 41-42.)

9 - "NO" or "ANO" are used for a question tag, like "you're going, aren't you?"

11 - Note that "KA" is two separate phonemes (words). One is the pronoun abbreviation for IKAW (you), the other is a marker for enumerations.

12 - "SAMBULAN" is the abbreviation of "SANG" (one) and "BULAN" (month). They are run together, and phonemic reduction (see Grammar Notes, Chapter 12) takes place.

DIALOG FOUR: The Volunteer Meets a Stranger, Part 2--Loocnon Translation

1. SIR, SIR, MAY KLASE RON IKÁW?
(Em) (class)(Dp,) (you)

2. OWÁQ. BAKANT AKÓ.
(none) (vacant)

3. PWEDE AKÓ MAKAPAMANGKOT SA IMO?
(may I) (can) (question)(Rm)(you)

4. HUQO. SIGE.

5. SINQO ANG IMONG NGALAN, SIR?
(who) (Tm) (your) (name)

6. SI TOM SMITH, IKÁW MAN BAGÁ?
(Tm) (you) (Dp&) (Dp?)

7. SI PIO ESPINOSA. ANÓ ANG IMONG EDÁD, SIR?
(what)(Tm) (your) (age)

8. BYNTE TRES.
(twenty-three)

9. BATAQ KA PA GALÍQ, PERO KATAAS RON PILÁ ANG TAAS MO?
(young) (Dp#)(Dp!) (but)(very tall)(Dp,)(how many)(Tm) (height)(your)

10. SIKS WUN.

11. ABÁ! SIKS FOTYR KA GALÍQ. MA'T BUHAY KA RON ODÍ?
(wow) (you) (Dp!) (how) (long) (you)(Dp,)(here)

12. SANG BULAN PA LÁNG.
(one)(month)(still)(Dp.)

13. ISYA LANG GALÍQ, PERO ANTIGO KA RON MAGBINISAYAQ.
(one) (Dp.) (Dp!) (but)(know how) (Dp,) (speak Visayan)

14. ANTIGO MAN ET MAISÓT. BUKÓN PA ET MAYÁD.
(know) (Dp&)(Om) (little) (not) (yet)(Om) (well)

(This dialog is to be continued)

---

1 - MAY is used to show possession in this case. In other cases it might mean 'there is'; here it means 'have' or 'possess'. Literally it means: 'is there for you?' but the focus or emphasis is on you, and, hence, the topic pronoun is used.
3 - PWEDE is a general permission asker like 'please' or 'may I' in English.
6 - BALA is a particle used in asking questions again or in earnestness.
11 - MA'T is the abbreviation for MANA and ET. "MANA" means, literally, "he said" or "it is said". An extremely literaly translation would then read: "what could be said of the length you are now here".
13 - ISYA is the numeral for one; it is used in counting. It's adjective form is SANG (see line 12).

Note and find the various discourse particles: PA, RON, MAN, GALIQ, LANG, and BAGA. Confer with the grammar notes of this chapter.

DIALOG FOUR, The Volunteer Meets a Stranger, Part 2--Odionganon Translation

1. SIR, SIR, MAY KLASE KA NGASÍNG?
(Em) (class) (now)

2. WAYÁQ. BAKANTE AKO.
(none) (vacant)

3. MAARI BAGÁ MAKAPANGOTANAQ AKÓ SA IMO?
(may) (Dp?)(can)(question)

4. OHOQ. SIGE.

5. SINQO KAG IMO NGUYAN, SIR?
(who) (Tm)(your)(name)

6. SI TOM SMITH. IKÁW BAGÁ?
(Dp?)

7. SI PIO ESPINOSA AKÓ. PILÁ KAG IMO EDÁD NGASÍNG SIR?
(how many)(Tm) (age) (now)

8. BYNTE TRES.
(twenty-three)

9. BATAQ KA PA YAKÍQ, PERO ABÁNG TAAS. PILÁ KAG TAAS MO?
(young)(you)(still)(Dp!) (wow) (tall) (Tm)(height)(your)

10. SIX WUN.

11. ABÁ! SIX FOTYR KA YAKÍQ! PILÁNG TUQIG EY KA DILÍ?
(you)(Dp!) (year) (Dp,) (here)

12. USA YANG NAK BUYAN.
(one)(Dp.) (Lm) (month)

13. USA YANG YAKÍQ! PERO MAAYAM EY KA MAGBISYAQ ET ODIONGANON.
(Dp.) (Dp!) (but) (know) (Dp,)(you) (speak) (Om)

14. MAISÓT YANG. BUKÓQ PA MASYADONG QADO.
(little)(only) (not) (yet) (very) (good)

(this dialog is to be continued)

---

1 MAY is used in this instance showing the influence from Tagalog and other Visayan dialects. Normally the marker INGWA would be used: INGWA ET KLASE...

3 MAARI is a permission asker idiomatic to Tagalog (as MAAARI) and could be translated as "may I", "please", "could it be".

9 ABA usually means "wow" or "my goodness". Used here as a modifier it would have the meaning of "very" or "extremely".

Note the use of the various discourse particles:
BAGA in lines 3 and 6; YAKIQ in lines 9, 11, and 13;
EY in lines 11 and 13; PA in 9 and 14; YANG in 12 and 13.

14 BUKÓQ is a particle used to negate adjectives and other modifying words or phrases. (See XII, line 10)

DIALOG FOUR: The Volunteer Meets a Stranger, Part 2--Romblomanon Translation

1. SIR, SIR, MAY KLASE KA NIYÁN?
(Em) (class) (now)

2. WAYÁQ. BAKANT AKÓ.
(none) (vacant)

3. PWEDE BA MAKAPAMANGKOT SA IMO?
(may I)(Qm) (question) (Rm)(you)

4. HUQO. SIGE.

5. SINQO ANG NGALAN MO, SIR?
(who)(Tm) (name) (your)

6. SI TOM SMITH, IKÁW BA?
(Tm) (Qm)

7. SI PIO ESPINOSA. PILÁ ANG EDÁD MO, SIR?
(how many) (age)(your)

8. BYNTE TRES.
(twenty-three)

9. BATAQ KA PA GALÍQ, PERO KATAAS KA NA. ANO ANG TAAS MO?
(young) (yet)(Dp!) (but)(very tall) (Dp,)(what)(Tm)(height)(your)

10. SIKS WUN.

11. **ABÁ!** SIKS FOTYR KA GALÍQ. PILÁ KA NA BA KA TUQIG DIRÍ?
(you) (Dp!) (how many)(you)(Dp,)(Qm)(Pm) (year) (here)

12. ISA PA LANG KA BUYAN.
(one)(still)(Dp.)(Pm)(month)

13. ISA PA LANG GALÍQ, PERO ANTIGO KA NA MAGBINISAYAQ.
(Dp!) (but)(know how)(you)(Dp,)(speak Visayan)

14. ANTIGO NING MAISÓT. BUKÓN PA GID MAAYO.
(know) (Om) (little) (not) (yet)(very)(good)

(This dialog is to be continued)

---

1 - MAY is used to show possession in this case. In other cases it might mean 'there is'; here it means 'have,possess'. Literally it means: 'is there for you?' but the focus or emphasis is on you, and, hence, the topic pronoun is used.

3 - PWEDE is a permission asker in general use meaning 'may I' or 'please'.

6 - Note the use of the question marker BA throughout this dialog. It is essential to Romblomanon, which is the only Visayan dialect that marks every question with some sort of particle: either BA or BAGA.

11 - Note that the word KA has two uses; it is actually two separate words. One word, KA, is the abbreviation for IKAW (meaning "you"); the other is a plural marker used after enumerations (one, two, etc.) and after questions about enumerations (how much, how many).

14 - NING the object marker can be used to make adverbs or adverbial phrases. ANTIGO NING MAISOT (I know a bit); KAQON NING MAAYO (eat well)...

Note and find the various discourse particles: BA, GALIQ, PA, LANG, NA, and GID.

GRAMMAR NOTES: The Discourse Particles

The Discourse Particles have, in the past, been the most neglected elements in the study of these Visayan dialects by PCV's; yet, ironically, they are among the most crucial. Of course, the Markers and Focus are the mainstay of every sentence; but there are few sentences without some sort of discourse particles in everyday Visayan speech.

They are little words, usually of only one syllable, which color the sentence and give important ques and information. They differ among themselves in both color and character, yet every dialect has an equivalent marker in at least seven categories as follows in this chart:

SYMBOL	AK.	ILONGO	KR.	LC.	OD.	RM.	(approximate English)
1. (Dp&)	MAN	MAN	MAN	MAN	RA	DA	'also','too','and'
2. (Dp,)	ØØN	NA	RØN	RON	EY	NA	'now','at this time'
3. (Dp.)	ØANG	LANG	LANG	LANG	YANG	LANG	'just','only'
4. (Dp#)	PA	PA	PA	PA	PA	PA	'still','yet'
5. (Dp*)	GID	GID	GID	GID	GADÓR	GID	'very (much so)'
6. (Dp?)	BAGÁ	BALÁ	BALÁ	BALÁ	BAGÁ	BA(GÁ)	'truly?' 'really?'
7. (Dp!)	GALÍQ	GALÍQ	GALÍQ	GALÍQ	YAKÍ	GALÍQ	'really!''wow!'

The symbols are as they occur in the course of this text. We will now discuss them one by one in order to find both the color and character of each.

1. THE ANSWER PARTICLE (MAN, RA, or DA) is almost always used when giving an answer, when expressing information requested or called for, and also when the sense of the 'English "also" or "too"' are called for. The examples at the top of page 11 give a vivid picture of the frequent use of this particle. It's "meaning" in these cases might be: "what I am saying now is in answer to what you have asked or said." Other examples of its use can be found throughout the dialogs.

2. THE TIME RELATING PARTICLE, (ØON, RØN, RON, NA, EY in the respective dialects) is used to set an action in a particular point of time. If speaking of the present, it means "now" or "at this time." But if speaking of the past or future it would mean "then (when" or "at that time". However, it is used most commonly for the present, and certainly more frequently than in English. Some situational translations into English will show this frequent usage: "How old are you now?" "What time is it now?" "How long have you been here in our country now?" "Do you have a girl friend now?" "When she arrives, then we will leave." "It's three hours ago now since he departed." (Many of these examples occur in and are translated in the dialogs.)

3. (LANG, ØANG, YANG) This particle might be called the "limiting" or "definite" particle since it's duty or job is to limit in general. It can limit time: "He just arrived." or space: "It's just nearby." or relationships "You're my only friend." It stays fairly close to the English meanings of "just, only, alone" and is generally used in the same situations. Again, check out the dialogs for its use.

4. "PA" is the one particle that has the same form in all of the dialects here presented. It's rough English equivalent is "still" or "yet" and is used generally in the same situations that its English equivalent occurs. "He still is not here." "There's still three hours to go." "You haven't paid yet."

5. THE INTENSIVE PARTICLE, (GID or GADÓR, OD.), is used to strengthen or extend the force of a situation or quality. It has the English equivalent meaning from "quite" on through "very; extremely" and even "most." It occurs after the word it intensifies in the dialect. Some situations of its usage are:

"It is quite finished." "I love you very much." "She is(the)most intelligent." "I'm very sleepy." "He's extremely hungry."

6. THE QUESTION PARTICLE is used generally in questions asked in surprise. At times it occurs in statements of great surprise. It's roughly equivalent situation would be instances of our English use of "Oh, really?" or "My goodness, are you sure?" Some further examples beyond those presented in the dialogs are:

(IL) PWEDE BALA NGA AKO MAGMAQESTRO SA INYO? (Are you sure that I can teach you.)
(AK) ANO BAGA SININMO? (WHAT did you say? Huh?)
(OD) SI HENRY BAGA KAG PRINSIPAL SA INRO? (Is Henry really the principal at your place?)

7. THE SURPRISE PARTICLE (GALÍQ, all but YAKÍ,OD.) is used in expressions of surprise, admiration, or wonder. It's situational equivalent in English would be in cases when we explain: "wow", "I don't believe you," or "really!" Dialogs four has some good examples of its use; dialog eight also shows a situation into which many of these markers might be put, can you find where and how?

In addition to these above markers, most dialects contain quite a few more. Aklanon for example has about thirteen more, making a total of twenty! The markers or discourse particles to look for in general are as follows:

8. THE "PATIENCE" PARTICLE ("ANAY" in AK, IL, KR, and LC) is used to beg for time: "wait a minute", "just a sec," "hold on", or "o.k. cool it" might be approximate English situational equivalents. It can be used as a matter of fact phrase, almost meaning "please", as in "Please, I'll be with you in a moment." or in "Please sit down" or "Keep quiet, please, while I'm speaking." It can also be used in extreme irritation: "ANAY!" when shouted means "Damn it, cool it!" in almost uncertain terms. Some typical uses are:

(AK) LINGKOD ANAY. (Sit down please)
(IL) HULAT ANAY. (Wait a moment please)
(KR) HIPOS ANAY! (Shut up!)
(LC) DALIQ LANG ANAY. (Just a second please)

9. THE "EXCUSE" PARTICLE (ABI in AK,IL,KR,LC; KALING in OD) is used in giving reasons or excuses in almost any situation. It is roughly equivalent to "well..." or "but..." or "after all" in English. Examples:

"Why weren't you at the dance last night?"...
(AK) MASAKIT ABI RO AKONG TIYAN. (Well, I had an upset stomach.)
(OD) MASAKIT KALING KAG AKOQ TIYAN. (Same translation)

"What! You can drink tuba. Maybe you'll get sick"...
(IL) INDIQ. ANAD NA ABI ANG AKONG TIYAN. (No, my stomach's used to it.)
(OD) INDIQ. ANAR EY KALING AKOQ TIYAN. (Same translation)

10. THE "QUOTING" PARTICLES. Most dialects have them in some form or another since they make it easy to repeat a conversation held previously at rather high speed. In Aklanon, "I say" or "I said" is "MAKON" and "he or she says or said" is "MANA". (Note that these come from the second pronoun forms.) There is also one for "we (you and I) should say" which is used in correcting a person politely, as in: "You spell your name 'S-M-Y-T-H'?"..."'S-M-I-T-H', MATON." Or, so often the children tell you "good morning" in the afternoon; and you can answer "good afternoon, maton".

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3 -- Ilongo Translation

15. SANO KA MAPAULIQ SA STEYTS?
(when) (go home) (Rm)(States)

16. SA JUNYO, MIL NWEBE SYNTOS SIYSENTA EY OTSO.
(Rm) (june)(1000) (nine) (hundred)(sixty) (and)(eight)

17. DIQÍN KA NAGAESTÁR SA DIRÍ?
(where)(you) (live) (Rm)(here)

18. SA DALAN LIBERTÁD, SA BALÁY NI MISTER GONSALES.
(Rm)(street) (liberty) (Rm)(house)(Am)

19. NGAQA NAGENTRA KA SA PIYSKOR?
(why) (join) (Rm)

20. NAGENTRA AKÓ SA PIYSKOR KAY DYUTAY LANG ANG NABALÁN KO PARTI SA
(join) (I) (Rm) (because)(little) (Dp.)(Tm)(know) (my)(about) (Rm)

PANGABUHIQ SANG IBÁN NGA MGA TAWO SA GUWÁQ SANG ESTADOS UNIDOS. GUSTO KO
(life) (Am)(other)(Lm)(Pm)(man)(Rm)(outside)(Am) (United States) (like)(I)

MAGPANGABUHIQ UPÓD SA IBÁN PARÁ MADAMO AKÓ SING MAHIBALÁN.
(live) (together) (so that)(much) (I) (Om) (knowledge)

21. MAQAYO MAN. MAY NOBYA KA SA INYO?
(good) (Dp&)(Em)(fiancee)(you)(Rm)(your)

22. WALAQ GID.
(none)(Dp*)

23. MAY NOBYA KA NAA DI SA PILIPINAS?
(Em) (Dp,)(here) (Rm)

24. WALAQ MAN. HADLOK AKÓ SANG MGA DALAGA KAY BATAQ PA AKÓ.
(none) (Dp&) (afraid) (Am)(Pm)(girls)(since)(young) (Dp#)

25. DÍQIN ANG MGA GWAPA, MGA PILIPINA UKÓN MGA AMERIKANAQ?
(where) (Tm) (Pm)(pretty) (Pm) (or)

26. PAREHO LANG. ANG IBÁN NGA KANÁQ GWAPA, ANG IBAN LAWQAY. ANG IBAN NGA
(same) (just) (Tm) (some) (Lm)(Americ.)(pretty) (ugly)

PILIPINA GWAPA, ANG IBÁN LAWQAY. PERO MAS BUQÓT ANG MGA PILIPINA
(but) (more)(kind) (Tm) (Pm)

SANG SA MGA AMERIKANAQ.
(than)(Rm)(Pm)

27. ARÁ NA ANG BEL. MAY KLASE AKÓ. MAUNA LANG AKÓ. SALAMAT.
(that)(Dp,)(Tm)(bell)(Em)(class)(I)(go ahead)(Dp.) (thanks)

28. WALÁQ SING ANO-MÁN.
(none) (Om)(what-again)

---

16 - Note the Spanish influence in numbers and dates.
26 - BUQOT is a word of many meanings: "kind", "not quarrelsome", "well-mannered" and/or "generous" are but a few. It is as vague as "fine" or "good" in English, with so many shades of meaning or implication.
26 - "SANG", the associative marker, can mean "than" when making a comparison.
27 - "ARA" means "that", but refers to 'that, near both you and me.'

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3--Aklanon Translation

15. HÍNQONÓ IKÁW MAGULIQ SA AMÉRIKA?
(when) (you) (go home)

16. SA JUNYO, MIL NWEBE SYNTOS SIYSENTA LY OTSO.
(June) (-1968->)

17. SIQÍN KA GAESTÁR RIYA?
(where) (live) (here)

18. SA KALYENG LIBERTÁD, SA ANDAY MISTER GONSALES.
(street) (liberty) (Rm)(cf.I,10)

19. MAMQAN NAGENTRA KA SA PIYS KOR?
(why) (entered)

20. NAQILAQ AKO MAGTUÓN HANOÑGÚD SA MGA TAWO NGA SA GOWÁQ
(like) (to)(study)(about) (Rm)(Pm) (people)(Lm) (outside)

ET ESTADOS UNIDOS.
(Om) (United States)

21. MAYAD MAN. MAY IMO NGA NOBYA IDTO SA INYO?
(good) (Em) (your)(Lm) (fiancee)(there)(Rm)(your place)

22. OWÁQ GID.
(none)(at all)

23. MAY NOBYA KA ŁON IYA SA PILIPINAS?
(Em) (now)(here)

24. OWÁQ MAN. MAHUYAQ ŁON AKÓ SA MGA DAŁAGA AY BATAQ PA AKO.
(none)(too) (shy) (girls)(because)(young)

25. SINQO BAŁÁ RO MAS GWAPA, MGA PILIPINA O MGA AMERIKANAQ?
(who) (tellme) (more)(pretty)

26. PAREHO ŁANG. RO MGA IBANG MANAQ GWAPA, RO MGA IBA MAŁANQAY.
(same) (just) (Tm) (other) (pretty) (ugly)

BASI PAREHO MAN DO MGA PILIPINA, PERO MAS MABUOT RO MGA PILIPINA.
(maybe) (too) (but) (more)(good)

27. DOYÚN ŁON RO BEL. MAY KLASE AKO. MAUNA ŁANG AKO. SAŁAMAT GID.
(there) (Tm) (Em) (go ahead)

28. OWÁQ ET ANÓ-MAN.
(none)(Om)(what-again)

---

15 - Note the use of HINQONO as future 'when'. See Dialog One, note 5.
16 - Note the Spanish influence in numbering and dates.
21 - Aklanon has a second use of the existential marker, MAY, here. Note how the pronoun form changes from IKAW to IMO, and that the linking markers are used. This serves to focus on the relationship of possession rather than on the possessor or the thing possessed.
26 - MABUOT is a word of many meanings. It means 'kind','not quarrelsome', 'well-mannered' and/or 'generous'. It is as vague as our "She is a fine girl" or "He is a good boy." There are many shades in the words "fine" and "good."
27 - DOYUN is one of four demonstratives. It means 'there near us', not far away.

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3--Kinaray-a Translation

15. SANQO KAW MAULIQ SA AMÉRIKA?
(when) (you)(go home)(Rm)

16. SA JUNYO, MIL NWEBE SYNTOS SIYSENTA EY OTSO.

17. DIQÍN KAW MAESTÁR DUGYA?
(where)(you) (live) (here)

18. SA KALYE LIBERTÁD, SA BALÁY NI MISTER GONSALES.
(Rm)(street)(liberty) (Rm)(house)(Am)

19. ANDØT NAGENTRA KAW SA PIYSKOR?
(why) (join) (you)(Rm)

20. HAY IKÍQ PA LANG ANG NAHANQAN KO PARTI SA PANGABUHIQ KANG IBÁ NGA
(since)(little)(Dp#)(Dp.) (Tm) (knew) (my)(about)(Rm) (life) (Am)(other)(Lm)

MGA TAWO SA SAGWÁQ KANG AMÉRIKA. GUSTO KO MAGDAPON SA IBÁ AGØD DORO
(Pm) (person) (outside)(Am) (like)(by me) (live) (Rm)(other)(so that)(much)

ANG AKON MAHANQAN.
(Tm) (my) (knowledge)

21. MAQAYO MAN. MAY NOBYA IKÁW SA INYO?
(good) (Dpá) (Bn)(fiancee) (you)(Rm)(your)

22. WARÁQ GID.
(none)(Dp*)

23. MAY NOBYA RØN IKÁW DUGYA SA PILIPINAS?
(Bn) (Dp,) (here)(Rm)

24. WARÁQ MAN. HADLOK AKÓ SA MGA DARAGA HAY BATÁQ RØN PA AKÓ.
(none) (Dpá) (afraid) (I)(Rm)(Pm) (girls)(since)(young)(Dp,)(Dp#)

25. SIGKA GWAPA ANG MGA PILIPINA KAG ANG MGA AMERIKANAQ?
(which) (pretty) (Tm)(Pm) (and)(Tm)

26. PAREHO. ANG IBÁNG KANAQ GWAPA, ANG IBÁ RAWQAY. ANG IBÁNG PILIPINA
(same) (Tm)(some)(Lm)(Americans)(pretty) (ugly)

GWAPA, ANG IBÁ RAWQAY MAN. PERO MAS BØQOT ANG MGA PILIPINA KA SA MGA AMERIKANAQ.
(ugly)(Dpá) (but)(more)(kind)(Tm)(Pm) (than)(Rm)

27. MAYÁD. NAGBAGTING RØN ANG LINGGANAY. MAY KLASE AKÓ. MAUNA LANG AKÓ, HAQ? SALAMAT.
(good) (ring) (now) (Tm) (bell) (Bn)(class) (go ahead)(Dp.) (O.K?)(thanks)

28. WARÁQ MAN SING ANÓ?
(none) (Dpá) (Om) (what)

---

16 - Note the use of Spanish in numbering and dating.
20 - "HANQAN" is the root for 'to know'. The "NA-" prefix is for stative verbs (see Dialog II note on 3) in the present; "MA-" is the stative verb prefix for the future.
25 - "SIGKA" means "which of two". It is used when a choice is to be made; the linker "KAG" ("and") is used instead of the word for "or".
26 - "KA" means "than" here, and is used in comparisons. It comes from "KANG" the ass. marker
28 - Is idiomatic for "Don't mention it" or "You're welcome"; but literally means "without a what."

15. SANQO KA MAQULIQ SA AMÉRIKA?
(when)(you)(go home)(Rm)

16. SA JUNYO, MIL NWEBE SYENTOS SIYSENTA EY OTSO.

17. DIQIN KA NAGAESTÁR ODÍ?
(where) (live)(here)

18. SA KALYE LIBERTÁD, SA BALÁY NI MISTER GONSALES.
(Rm)(street)(liberty) (house)([illegible])

19. BASIQ NAGENTRA IKÁW SA PIYS KOR?
(why) (join) (Rm)

20. GUSTO KO MAQOSYÁN ANG PANGABUHIQ ET IBÁNG MGA TAWO SA
(desire)(my) (look at)(Tm) (life) (Om)(other)(Pm)(person)(Rm)
GUWÁQ SA AMERIKA.
(outside)(Rm)

21. MAYÁD MAN. IGWA KA ET NOBYA ITÓ SA INYO?
(good) (Dp&) (Em)(you)(Om)(fiancee)(there)

22. OWÁQ GID.

23. MAY KA ODÍ SA PILIPINAS?
(Em) (here)(Rm)

24. OWÁQ MAN. NAHUYAQ AKÓ SA MGA DALAGA KAY BATAQ PA AKÓ.
(none)(Dp&) (shy) (Rm)(Pm) (girls) (since)(young)(Dp#)

25. SINQO ANG GWAPA, MGA PILIPINA O ANG MGA AMERIKANAQ?
(who) (Tm)(pretty) (Pm) (or)(Tm)

26. PAREHO LANG. MAY MGA AMERIKANAQ NGA SAYÓD MAN. MAY MGA PILIPINA
(same) (Dp.) (Em) (ugly)(Dp&) (Em)
GWAPA KAG ANG IBA SAYÓD MAN. PERO MAS MABÚOT ANG MGA PILIPINA
(and)(Tm)(some)(ugly) (Dp&) (but)(more) (good)
KAY SA MGA AMERIKANAQ.
(than)(Rm)

27. MAYÁD. NAGABAGTING RON. MAY KLASE AKÓ. MAUNA LANG AKÓ. SALAMAT GID.
(fine) (ring) (Dp,) (Em)(class) (go ahead) (Dp*)

28. WALANG ANÓ-MAN.
(none) (what)(Dp&)

---

15 - Note the use of SANQO to ask 'when in the future'. See Dialog I, note 5.
16 - Note the Spanish influence in numbering and dates.
20 - MAQOSYAN comes from the root 'OSOY' which literally means "to look for"; here, however, it means "to look at" or "to observe."
21 - IGWA is used here to show possession ("Do you have...")
23 - MAY is the most common marker for possession or existential statements.
26 - MABUOT is a word of many meanings: "kind", "generous", "not quarrelsome", "well-mannered or behaved." It is about as vague as our "She is a fine girl" or "He is a good boy."
28 - WALANG ANOMAN is borrowed from the Tagalog and has become idiomatic for "Don't mention it."

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3--Odionganon Translation

15. SAQUNO KA MABALÍK SA AMÉRIKA?
(when) (return)(Rm)

16. SA JUNYO, MIL NWEBE SYNTOS SIYSENTAY OTSO.

17. SA RIÍN KA GIESTÁR DILÍ?
(Rm)(where)(you) (live) (here)

18. SA DAYAN LIBERTÁD SA BAYÁY NI MISTER GONSALES.
(Rm)(street) (liberty) (Rm)(house) (Om)

19. QASÍQ NAGIBA KA SA PIYS KOR?
(why) (join)

20. GUSTO KO RA MAGPANGABUHIQ KAIBAHANAN NANG MGA IBA AGÚR
(wish)(my) (Dp&) (live) (companion) (Am) (Pm)(other)(so that)

MARAMO KAG AKOQ MASADURAN.
(much) (Tm) (my) (know)

21. MAQADO RA. INGWA KA ET NOBYA SA IMRO?
(good) (Dp&) (Em) (you)(Om)(fiancee) (your)

22. OYÁQ RA.
(none) (Dp&)

23. INGWA EY KA ET NOBYA DILI SA AMOQ?
(Em) (Dp,) (Om) (here)(Rm)(our)

24. OYAQ RA. NAHUDAQ AKÓ SA MGÁ RAYAGA KAY BATAQ PA AKÓ.
(none)(Dp&) (shy) (Rm)(Pm) (girls)(since)(young)(Dp#)(I)

25. SINQO KAG GWAPA, MGA PILIPINA O ANG MGA AMERIKANAQ?
(who) (Tm)(pretty)(Pm) (or)(Tm)

26. PAREHA YANG RA. ANG IBANG KANÁQ GWAPA AG ANG IBA KAYAYÁIN RA.
(same) (Dp.)(Dp&)(Tm) (some) (and)(Tm) (ugly) (Dp&)

ANG IBANG PILIPINA GWAPA AG ANG IBA KAYAYAQIN RA, UGALING KABUOT
(Tm) (and)(Tm) (but) (kind)

RA KAG MGA PILIPINA KI SA AMERIKANA.
(Tm) (Pm) (than)(Rm)

27. MIMAQI KAG BEL. MAY KLASE AKÓ. MAUNA YANG AKÓ. SALAMAT.
(there) (Tm) (Em) (I)(go ahead)(Dp.) (I)

28. OYÁQ ET ANÓ PA RA.
(none)(Om)(what)(Dp#)(Dp&)

---

15 - Note the use of SAQUNO to ask 'when' in the future. (See I, note on 5).
16 - Spanish is used in telling time, days, months, and years.
26 - KABUOT is the intensive form the the adjective, KA implying"very much so." MABUOT is an adjective with many meanings: "kind, generous, well-mannered" or it can simply mean "not quarrelsome". It is a vague word like our "She is a fine girl" or "He is a good boy." Many shades of meaning are implied.

Note how the topic markers KAG and ANG are interchanged; and also how INGWA and MAY are also switched around. Odionganon is a "living language" and undergoing much outside influence and change.

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3--Romblomanon Translation

15. SAQONÓ KA MAPAULIQ SA AMÉRIKA?
(when)(you)(go home)(Rm)

16. SA JUNYO, MIL NUEBE SYNTOS SIYSENTA IY OTSO.

17. DIQIN KA NAGAESTÁR DIRÍ?
(where) (live)(here)

18. SA KALYE LIBERTÁD, SA BAYÁY NI MISTER GONSALES.
(Rm)(street)(liberty) (Rm)(house)(Am)

19. BASIQ NAGENTRA KA SA PIYS KOR?
(why) (enter)(you)(Rm)

20. GUSTO KO MATUNQAN ANG PANGABUHIQ NING IBÁN NGA MGA TAWO
(desire)(my) (study)(Tm) (life) (Om) (other)(Lm)(Pm) (person)
SA LUWAS NING AMÉRIKA.
(Rm)(outside)(Om)

21. MAAYO DA. MAY NOBYA KA BA DIDTO SA INYO?
(good)(Dp&) (Em)(fiancee)(you)(Qp)(there)(Rm)

22. WAYÁQ GID.
(none) (Dpe)

23. MAY NOBYA KA NA BÁ DIRÍ SA PILIPINAS?
(Em) (you)(Dp,)(Qp(here)(Rm)

24. WAYÁQ PA DA. MAHUYAQ AKÓ SA MGA DALAGA KAY BATAQ PA AKÓ.
(none) (Dp#)(Dp&) (shy) (Rm)(Pm) (girls)(since)(young)

25. SINQO BAGÁ ANG GWAPA, MGA PILIPINA, O ANG MGA AMERIKANAQ?
(who) (Qp?) (Tm)(pretty)(Pm) (or)(Tm) (Pm)

26. PAREHO LANG DA. MAY MGA AMERIKANAQ DA NGA KISADYAQ. MAY MGA
(same) (Dp.)(Dp&) (Em)(Pm) (Dp&)(Lm) (pretty) (Em)
PILIPINA NGA KAQÁYOQÁYOQ NAG MAY KISADYAQ DA. PERO MAS
(Lm) (ugly) (and)(Em) (pretty)(Dp&) (but)(more)
MABÚOT ANG MGA PILIPINA KAY SA AMERIKANAQ.
(good)(Tm)(Pm) (than)(Rm)

27. MAAYO. NAGABAGTING NA. MAY KLASE AKÓ. MAUNA LANG AKÓ. SALAMAT.
(fine) (ring) (Dp,) (Em)(class) (go a head)(Dp.)

28. WAYÁQ NING ANÓ-MAN.
(none) (Om) (what)(Dp&)

---

15 - Note the use of SAQONO as 'when in the future.' See Dialog One, note 5.
16 - Note the Spanish influence in numbering and dates.
20 - MATUNQAN comes from the root word "TUQON" which means to 'study.I
21 - MAY is used here to show possession: "do you have..."
26 - MABUOT is a word of many meanings: "kind," "generous," "not quarrelsome," "well-mannered". It is about as vague as our "She is a fine girl." or "He is a good boy."
28 - Literally: 'no what again' or freely: "Don't mention it."

The second basic class of pronouns in the different dialects runs as follows:

	speaker		listener		spk-list.	other	
AK	AKON, KO	AMON	IMO, MO	INYO	ATON	ANA, NA	ANDÁ
IL	AKON, KO	AMON	IMO, MO	INYO	ATON	IYA	ILÁQ
KR	AKON, KO	AMON	IMO, MO	INYO	ATON	ANA, NA	ANDA
LC	AKON, KO	AMON	IMO, MO	INYO	ATON	ANA, NA	ANDA
OD	AKOQ, KO	AMOQ	IMO, MO	INRO	ATON	IBA	INRA
RM	AKON, KO	AMON	IMO, MO	INDO	ATON	IYA	ANDA
Eng.	"my" "mine"	"our" "ours"	"thy" "thine"	"your" "yours"	"yours & mine"	"his, hers"	"theirs"

* * * * * * *

The above are the basic 'roots' for the other classes of pronouns, but their uses are relative to the other non-topic markers, and are as follows:

1. MODIFYING USAGE. Whenever a pronoun is linked up to a noun (and functioning as an adjective) or linked with a verb (and functioning as the subject of a sentence whose topic is other than the subject--see FOCUS), if it precedes the word it is used as in the above chart. Examples:

(IL) SA ILÁQ ESKUYLAHÁN. (at their school)
(OD) HABILIN DILÍ KAG AKOQ NGA RAYÁ. (I'll leave the things I brought right here.)
(LC) ANÓ ANG IMONG EDÁD? (What is your age?)
(AK) NAGADTO AKÓ SA ANDANG BAGÁY. (I went to their house.)

Note that IL, OD, and sometimes RM do not require the use of the linking marker "NGA" (or its abbreviation "-NG"); but that you must use the linking marker in AK, KR, and LC.

However, if the pronoun form will follow the noun or verb it is linked to, then the letter "N-" is prefixed to the above mentioned forms. Examples:

(IL) SA ESKUYLAHÁN NILÁQ. (at their school)
(AK) NAGADTO AKÓ SA BAGAY NANDA. (I went to their house.)
(KR) GINOBRA NANA ANG BALÁY. (He built the house.)

But if the abbreviated form "KO", "MO", or "NA" are used (when applicable), they follow the word without prefix:

(all) ANÓ ANG GUSTO MO? (What do you want)
(IL) DIQIN ANG KATRÍ KO? (Where is my bed?)
(AK) RO KALIBANGAN NA NAY LANGGÓY. (Swimming is his hobby.)

2. REFERENT USAGE. Whenever the marker "SA" is used to discuss place or position, then the above pronouns can stand alone, with the place being understood from context.

(IL) GAQULAN SANG YELO DIDTO SA INYO. (Does it snow in your country'
(AK) MAY AWAY KABIQI SA AMON. (There was a fight at our place last night.)
(LC) MAY BAYLI KARÓN SA INYO? (Is there a dance at your house?)

3. ASSOCIATIVE USAGE. In all dialects but AK. and KR., companionship or association of people is shown by using "SA" plus the previously listed pronoun forms. Examples:

(IL) AMBOT SA IMO. (It's up to you.)
([illegible]) MAUNA AKO SA IMO. (I'll go ahead of you.)
(OD) KATAAS PA SIDÁ KI SA AKOQ. (He is taller than I.)

However, Aklanon and Kinaray-a have special forms. The Aklanon is listed on page 28 and the Kinaray-a on page 29.

(AK) MAUNA AKÓ KIMO. (I'll go ahead of you.)
(KR) MAUNA AKÓ KANIMO. (I'll go ahead of you.)

4. THE DISCOURSE OR 'QUOTATION' PRONOUNS. Aklanon and perhaps some of the other dialects contain pronoun forms which are abbreviations used for quoting other people. You will have to check on this with your informant upon arrival in-country. The Aklanon class simply has the prefix "SIN-" and is as follows:

	singular	plural
speaker:	SINAKON	SINAMON
listener:	SINIMO	SININYO
spk-list:	SINATON	SINATON
other:	SINANA	SINANDA

Examples:

ANO SINIMO? (What did you say?)
ANO SINAMON KON KAMÍ IDTO MAGABÚT?
(What should we say when we arrive there?)
SINANA HAY MAY PRAKTIS KITA NINDONAQ.
(He said that we have practice later on.)

1. DIQÍN ANG OPISINA SANG PRÍNSIPAL?
(where)(Tm) (office) (Am) (principal)

2. DIDTO SA PIHÁK.
(there)(Rm)(other side)

3. ARA NA SIYÁ?
(there)(Dp.)(he)

4. AMBOT. WALÁQ AKÓ KAHIBALÓ.
(don't know)(not)(I) (know)

5. SALAMAT, HA?
(o.k?)

6. WALÁQ SING ANO MÁN.
(none) (Om)(what)(Dp.)

---

2 - Ilongo, like other Philippine dialects, uses both pronouns and demonstratives with reference to the speaker. Hence, the general demonstratives, namely the words for "here" and "there" are four in number, depending upon both speaker and listener.

speaker:	DI or DIRI	('here', near me)
spk-list:	ARA	('here', near you and me)
listener:	INAQ	('there', near you)
other:	DIDTO or ATO	('there', far away from both of us)

However, they do not necessarily mean 'here' or 'there' in point of 'space.' They can also refer to 'time', 'social distance', and to 'conversational distance'--in this last point, then, having the meaning of 'the former' and 'the latter'.

3 - Note that ARA is used here, not with reference to 'near both of us' in terms of space, but rather to that of 'conversational distance'. It might mean 'the former' or 'that which we both are talking about.' The DIDTO of the previous sentence set the actual distance of space; once understood, either "ARA" or "DIDTO" could have been used here. However, the "ARA" sets up a conversational air here, and tends to be more polite. The use of one or the other depends on the orientation of the speaker. For example, "INAQ" could also be used here if the speaker knew that the person he was questioning had just come from the office; then the 'distance' would be somewhat 'social', implying 'there, where you have been in contact with the principal.'

4 - "AMBOT" is already the idiom for "I don't know." However, it is common to repeat the expression literally with its full impact, even if it does seem a bit redundant.

6 - This expression has the force of "Don't mention it" or "you're welcome" and is used idiomatically throughout in just this sense.

DIALOG SIX, The Volunteer at School, Part 1--Aklanon Translation

1. SIQÍN DO OPISINA IT PRÉNSIPAL?
(where) (Tm) (office)(Om) (principal)

2. IDTO ØANG SA PIHÁK.
(there) (other side)

3. UNÁQ ØON IMÁW?
(there) (he)

4. TAQO. OWÁQ AKÓ KASAYUD.
(don't know)(not) (know)

5. SAØAMAT, HA?
(o.k?)

6. OWÁQ ET ANÓ-MAN.
(none) (Om)(what-again)

---

2 - Aklanon, like other Philippine dialects, uses both pronouns and demonstratives with reference to the speaker. Hence, the general demonstratives, namely the words for "here" and "there" are four in number, depending upon both speaker and listener.

IYA (here, near me)
UNAQ (here, near you and I)
INAQ (there, near you)
IDTO (there, far away from both of us)

They do not necessarily mean near in point of 'space'. They can refer to 'time', to 'social distance', and to conversational 'distance.'

3 - Note that UNAQ is used here, not with reference to 'near us' of space, but rather of 'conversational distance'. It might mean 'the former' or 'that which was mentioned by both of us'. Since (or when) both speaker and listener understand what is being spoken about, UNAQ is used. The handling of these various forms is not decernable immediately. One might also used IDTO to refer to the actual distance, rather than the fact that 'the office' has already been mentioned by both. The use of one or the other depends on the orientation of the speaker, or on what he chooses to say. For example, INAQ might be used if the speaker knew that the person he was questioning had just come from the office; then the 'distance' would be somewhat 'social', meaning 'there, where you have been in contact with the principal.'

4 - TAQO is literally the root word for to 'give'. In this idiomatic usage it means 'I give it to you', and, hence, 'I don't know.' The OWAQ AKO KASAYUD is actually redundant, and, in effect, it could be done without. Yet, the people usually repeat the phrase anyway; but the TAQO could also stand alone.

6 - ANO-MAN is written like this to show that it is the composite of ANO (what) and MAN (again). The accent however falls on ANO, and the **MAN** is without accent. It has the force of: "DON'T MENTION IT."

1. DIQÍN ANG OPISINA KANG PRÉNSIPAL?
   (where) (Tm) (office)(Am)(principal)

2. RUGTO SA PIHÁK.
   (there)(Rm)(other side)

3. DIYÁN DØN TANÁ?
   (there)(now) (he)

4. AMBAY. INDÍQ KO NAMANQAN.
   (don't know)(not)(by me) (known)

5. SALAMAT GID.
   (Dp*)

6. WARÁQ MAN SING ANÓ.
   (none)(Dpå) (Om) (what)

---

2 - Kinaray-a, like other Philippine dialects, uses both pronouns and demonstratives with reference to the speaker. Hence, there will be ones for 'here' and 'there' but with orientation to speaker, listener, or another. Usually there are four in number, however, the necessary materials containing such research into Kinaray-a are not available, so that unknown forms will be marked "‡". This means that you personally will have to research this upon arrival, to discover if a form exists or not.

speaker:	DUGYA/RUGYA	('here', near me)
spk-list:	‡	('here', near you and me)
listener:	DIYAN/RIYAN	('there', near you)
other:	DUGTO/RUGTO	('there', far away from both of us)

However, they do not necessarily mean 'here' or 'there' in terms of actual space; they can also refer to 'time', 'social distance', and/or to 'conversational distance' --in this last case, having the meaning of 'the former' and 'the latter'.

3 - Note that "DIYAN" is used here, with reference to 'there, near you'. It might be taken to imply that the person being questioned had just come from the office; or it might also be a matter of 'conversational distance', implying that the person spoken to knew what the speaker was asking about, and meaning 'there, concerning that which I have just spoken about.'

4 - "AMBAY" is already the idiom for "I don't know." However, it is common to repeat the expression literally with its full impact, even if it does seem a bit redundant.

6 - This expression has the force of "Don't mention it" or "You're welcome" and is used idiomatically throughout in just this sense after 'thank you'.

1. DIQUÍN ANG OPIS NI PRINSÍPAL?
(where)(Tm)(office) (Om)(principal)

2. ITÓ SA GOWÁQ.
(there)(Rm)(outside)

3. DIYÁN BALÁ IMÁW?
(there) (Dp?) (he)

4. ILAM. OWÁQ AKÓ KASAYOD.
(don't know)(not) (know)

5. SALAMAT, HA?
(O.K?)

6. WALÁNG ANO MÁN.
(not)(Lm)(what) (Dpá)

---

2 - Loocnon and Alcantaranon, like other Philippine dialects, have both pronoun and demonstrative systems arranged with reference to speaker, listener, or another. Hence, the words for 'here' and 'there' are not usually just two as in English, but three or four. ("|" means that the form was not available from currently existing materials. It will be up to you to research if the form actually exists or not in the dialect when you arrive.)

speaker:	DII	('here', near me)
spk-list:	|	('here', near you and me)
listener:	IYAN	('there', near you)
other:	ITO	('there', far away from both of us)

However, their meaning is not just restricted to 'here' or 'there' with reference to space; they can also refer to 'time', 'social distance', and/or to 'conversational distance--in this last case, having the meaning of 'former' and 'latter'.

3 - Note the use of "DIYAN" (a variation of "IYAN") with reference to 'there, near you', having the implication that the person questioned may have just come from the office; or else implying that the person spoken to knew what the speaker was asking about, and meaning: "there, concerning that which I have just spoken about."

4 - "ILAM" is already the idiom for "I don't know." However, it is common to repeat the expression literally with its full impact, even if it does seem a bit redundant.

6 - This expression is borrowed from Tagalog, and is used idiomatically for "Don't mention it" or "You're welcome" after 'thank you'.

DIALOG SIX, The Volunteer at School, Part 1 -- Odionganon [redacted] Translation

1. HARIQÍN KAG OPISINA ET PRÉNSIPAL?
(where) (Tm) (office)(Cm)(principal)

2. ROTÓ SA KATUDO.
(there)(Rm)(other side)

3. HARIQÍN SIDÁ?
(where) (he)

4. ILAH. OYÁQ AKO KASADOR.
(don't know) (know)

5. SALAMAT, HA?
(o.k?)

6. OYÁQ ET ANÓ PA RA. (Cf. V, 28)

---

2 Odionganon, like other Philippine dialects, uses both pronouns and demonstratives with reference to the speaker. Hence, there will be one for 'here, near me', 'there near you', and 'there, far from both of us'. In addition, some dialects have one for 'here, near both of us.' Unfortunately the necessary materials containing this research into Odionganon are not available, so that unknown forms will be marked |; this means that you personally will have to research upon arrival there.

DILI (here, near me)
| (here, near you and I)
| (there, near you)
ROTO (there, far away from both of us)

They do not necessarily refer only to distance in point of 'space'; they can also refer to 'time', 'social distance', and to conversational 'distance.' Hence, these same words can also mean 'the former' and 'the later'.

4 ILAM already is the idiom for "I don't know." However, quite often the full phrase is literally repeated: OYAQ AKO KASADOR--"I do not know."

5 Why 'thank' the person? Because of the etiquette when talking to a stranger; it is important to be polite to those people you don't know, just as we always preface an interruption to a stranger with "Pardon me, but..."

6 Although the word for 'what' is INAQO, ANO is here used due to influence from other dialect areas. It's literal meaning, if translated word for word, would be nonsensical in English; but the force of the statement is quite simply: "Don't mention it."

1. DIÍN ANG OPISINA NING PRÉNSIPAL?
   (where) (Tm) (office) (Om) (principal)

2. IDTO SA KAPIHÁK.
   (there) (Rm)(other side)

3. YARÁ BA SIYÁ?
   (there)(Dp?) (he)

4. ILAM. WAYÁQ AKÓ KASAYOD.
   (don't know) (not) (I) (know)

5. SALAMAT, HA?
   (O.K?)

6. WAYÁQ NING ANO MÁN.
   (none) (Om) (what) (DpA)

---

2 - Romblomanon, like other Philippine dialects, have both pronoun and demonstrative systems arranged with reference to speaker, listener, or another. Hence, the words for 'here' and 'there' are not usually just two, as in English, but rather three or four. ("|" means that the form was not available from current existing materials. It will be up to you to research if the form actually exists or not in your dialect when you arrive there.)

speaker:	DIRI	('here', near me)
spk-list:	|	('here', near you and me)
listener:	YARA	('there', near you)
other:	IDTO	('there', far away from both of us)

However, their meaning is not just restricted to 'here' and 'there' with reference to space; they can also refer to 'time', 'social distance', and/or to 'conversational distance'--in this last case, having the meaning of 'former' and 'latter'.

3 - Note the use of "YARA" with reference to 'there, near you', having the implication that the person questioned may have just come from the office. It also might imply that the person spoken to was included in the conversation as a matter of politeness by the speaker, and hence mean or imply "there, concerning that which I have just spoken about and which you understand".

4 - "ILAM" is already the idiom for "I don't know." However, it is common to repeat the expression literally with its full impact, even if it does seem a bit redundant.

6 - This expression is borrowed from Tagalog, and is used idiomatically for "Don't mention it" or "You're welcome" after 'thank you'. The Tagalog reads: "WALANG ANO MAN."

(Refer first to the description of "MARKERS" on page 33.)

THE OBJECT MARKERS. common: IT (AK, KR, LC, OD), SING (IL), NING (RM)
proper name: (none--see ** on page 33)

Whenever the direct object of an action is not made the topic or most important thought of a sentence, then the object or 'goal' markers are used. Note, however, that people can not be made the direct object of actions, and, hence, must be made the topic or referent of an action instead. But with common nouns the occurance of the object marker in sentences is very usual and regular. Examples:

(IL) "NAGBAKAL SING LIBRO ANG BATAQ." (The child bought a book.)
(AK) "NAGBAKAŞ IT TUŞUNQAN RO ONGAQ." (The child bought a book.)
(OD) "MAPARAYA SA AKOQ SI PIO IT BUGAS." (I'll have Pio send me rice.)
(RM) "PADAYQAN AKO NI PIO NING BUGAS." (I'll have Pio send me rice.)
(KR) "ARAM KAW MAGSAQOT IT DYERK?" (Do you know how to dance the jerk?)
(LC) "ANTIGO IKAW MAGSAQOT IT DYERK?" (Do you know how to dance the jerk?)

There are other uses for these markers, namely to show objective possession and also to make adverbial relationships. Examples:

(AK) "NAGUTOM AKO IT DORO." (I'm very hungry.) (adverbial usage)
(IL) "KAQON SING MAQAYO." (Eat well.) (adverbial usage)
(KR) "TUQON IT MAYAD" (Study hard.) (adverbial usage)
(LC) "DIQIN ANG OPISINA IT PRENSIPAL?" (Where is the principal's office?) (possession)
(RM) "AWTO NING PRENSIPAL" (the car of the principal) (possession)
(OD) "PELIKULA IT ARTISTA" (the star's movie) (possession)

* * * * * * * * *

THE ASSOCIATIVE MARKERS. common: SANG (IL), KU (AK), KANG (KR), TANG (LC), TONG (OD) and NANG (RM)
proper name: NI (all, singular), NANDAY (most, plural)

The associative markers are used, in general, to show the instrument, reason, companion, or other factors somehow associated with the acting or doing of an action, but not the direct doer or actor itself. In most dialects, however, the use of the associative markers and the associative focus (shown by the prefix "I-" in the verb) is dying out. Aklanon makes frequent use of its marker "KU"; Ilongo, Kinaray-a, and Romblomanon use the marker as an alternative for their proper object markers; and Loocnon and Odionganon rarely use the associative, except to show past dating (see Dialog I, note on 6 for this use in all dialects). Examples in English for associative focus or marker use in Visayan are as follows:

a. I went with Juan.
b. I'll accompany you home.
c. Cut the meat with this knife.
d. Work in the field for your debt.
e. Cook the meat in/with this pot.
f. Work for me because of your debts.
g. Leave your things here.
h. Hide the book with this box.
i. Please sit down with this magazine and wait for me.

An analysis will show the 'mood' of the Visayan associative. Examples, 'a', 'b', and (to some extent) 'g' show COMPANIONS to an action. Examples 'c', 'e', 'h', and 'i' show the INSTRUMENTS of an action. And examples 'd' and 'f' show the REASON or cause of an action. However, in most instances, except for the names of persons (as in 'a' and 'b'), the various dialects would use another construction instead of the associative, since it seems to be 'dying out'.

However, as noted in all dialects for Dialog I, the associative marker is actively used to date all past events given in terms of days, months, and years.

DIALOG SEVEN, The Volunteer at School, Part 2 — Ilongo Translation

1. AMIGO, SINQO ANG GINAPANGITAQ MO?
(friend) (who) (Tm) (looking for)(your)

2. SI MISTYR ARRUYO.
(Tm)

3. ATO SIYÁ SA OPISINA. MAGUPÓD AKÓ SA IMO.
(there) (he) (Rm) (accompany) (Rm) (you)

4. ANÓ ANG GINATUDLOQ MO DIRÍ?
(what)(Tm) (teach)(your)(here)

5. MATEMATIKS.
(mathematics)

6. INDÍQ MASABAD ANG MGA ESTUDIANTE DIRÍ?
(not) (noisy) (Tm)(Pm) (pupil)

7. INDÍQ MAN. KALABANAN SA ILÁ KABUQOT KAG KAPISAN.
(not) (Dp&) (most) (Rm)(them) (good) (and)(industrious)

8. DIQÍN ANG MAQALAM NGA ESTUDIANTE, DIRÍ UKÓN DIDTO SA INYO?
(where) (Tm) (smart) (Lm) (or) (Rm)(your)(place)

9. MAS MABUDLAY MAGTUQÓN DIRÍ SAN SA AMON, KAY ANG HAMBAL SA SOLÚD
(more)(difficult) (study) (Am) (Rm) (our) (since) (Tm)(language)(Rm)(inside)

SANG KLASE INGLIS, PERO SA GUWÁQ ILONGO.
(Am) (class)(English) (but) (Rm)(outside)(Ilongo)

10. PILÁ KA KLASE ANG GINATUDLOQÁN MO?
(how many)(Pm)(class) (Tm)(being taught)(by you)

11. SA AKON, TATLÓ; PERO GAKOTITS AKÓ SING TATLÓ MAN.
(Rm) (my) (three) ("co-teach") (Om) (three)(Dp&)

12. ARI NA KITÁ SA OPISINA. MAY KLASE AKÓ. MAUNA NA LANG AKÓ SA IMO.
(here)(Dp,)(we) (Rm) (Rm) (go ahead)(Dp,)(Dp.) (Rm)(you)

13. SIGE. SALAMAT GID.
(O.K.) (Dp*)

14. WALÁQ SING ANO MÁN.

---

1 - "GINA-" is a prefix emphasizing the object of one's action and in the present time, somewhat equivalent to the present passive of English. "PANGITAQ" is the root for "to look for" or "to search".

3 - See p. 51, note on 2, for "ATO"

- "UPOD" is the root for to "accompany" or "to go with."

9 - Note the use of the associative marker in comparing qualities, and meaning "than".

10 - The prefix "GINA-" with the affix "-AN" emphasize the place where the action occurs; in this case 'one's classes'.

DIALOG SEVEN, The Volunteer at School, Part 2--Aklanon Translation

1. PARE, SINQO RING GINAOSOY?
(friend) (Tm)(your)(look for)

2. SI MISTYR ARRUYO.
(Tm)

3. IDTO IMÁW SA OPISINA. MAIBA AKÓ KIMO.
(accompany) (Cf.III,9)

4. ANÓ GINATUROQ MO IYA?
(What) (teach)(by you)(here)

5. SA MATEMATEKS AKO GATUROQ.
(Rm)

6. BUKÓT MA¢AHÚG DO MGA EKUYLA IYA?
(not) (noisy) (student)

7. BUKÓN MAN. KAABOQÁN KANDA HAY MABUOT AG MAHOGUD.
(no) (most) (Cf.III,9) (V,26)(and)(industrious)

8. SIQIN RO MGA MAQA¢AM NGA ESKUYLA, IYA O IDTO SA INYO?
(Tm)(Pm)(wise) (Lm) (Rm)

9. MAS MABUDLAY MAGTUÓN IYA KU SA AMON AY RO HAMBA¢ SA SU¢UD.
(more)(difficult)(study) (Am)(Rm)(ours)(since)(language)(Rm)(inside)

ET KLASE HAY ININGLES, PERO SA GOWÁQ INAX¢ANON.
(Om) (Vm)(English) (but) (out) (Aklanon)

10. PILÁNG KA KLASE RO GINATUDQAN MO?
(how many)(Pm) (Tm) (teach) (your)

11. RO AKON HAY TATLÓ, PERO GAKOTITS AKÓ IT TATLO MAN.
(Tm)(mine)(Vm)(three) ("co-teach") (Om) (also)

12. IYA ¢ON KITÁ SA OPISINA. MAY KLASE AKÓ. MAUNA ¢ÓNLANG AKÓ KIMO.
(you and I)(Rm) (Em) (go ahead) (III,9)

13. SA¢AMAT GID NGA ABÓQ.
(very)(Lm) (much)

14. OWÁQ ET ANOMAN.

---

1 - PARE is a term of address to all males your age or your social equals, it is both familiar and friendly; but must be used carefully within your peer group, and not outside it.
RING is the abbreviation for RO IMO NGA (Cf.Dialog IV, note on 5)
GINA is the prefix emphasizing the object of an action; roughly in the present tense. OSOY is the root word for 'to look for'.

4 - TUROQ is the root word for to teach. It is used again in 5 and later in

10 - but notice how the root is reduced to TUD-, while the suffix -QAN is added.

6 - BUKÓT is an abbreviation for BUKON and ET.

7 - Notice how MAN functions as a discourse marker; here it shows "my 'BUKON' is an answer to your question."
ABOQ is the root word for 'much,many' (see 10 also). The prefix KA- and the suffix -AN denote the superlative 'most' or 'very,very many'

9 - KU, the Assosiative Marker, serves as 'than' in comparing situations, such as 'harder than in our place'

DIALOG SEVEN, The Volunteer at School, Part 2 -- Kinaray-a Translation

1. AMIGO, SINQO ANG GINASAGAP MO?
(friend) (who) (Tm)(looking for)(your)

2. SI MISTYR ARRUYO.
(Tm)

3. RUGTO TANÁ SA OPISINA. IBQHAN TA IKÁW.
(there) (he)(Rm) (go with)(we) (you)

4. ANÓ ANG GINATUDLOQÁN MO RUGYA?
(what) (Tm) (being taught)(you)(here)

5. MATEMATEKS.
(mathematics)

6. INDÍQ MASUTÍL ANG MGA ESKWELA RUGYA?
(not) (naughty) (Tm) (Pm)(pupil)

7. INDÍQ MAN. KALABANAN KANANDA MABÚQOT KAG MATANDÚS.
(not) (Dp&) (most) (them) (good) (and) (industrious)

8. SIGKA ARAM ANG MGA ESKWELA, RUGYA KAG DUGTO SA INYO?
(which)(smart) (Tm)(Pm) (and) (Rm)(your)

9. MAS MABUDLAY MAGTUQÓN DUGYA KANG SA AMON, HAY ANG LANGWAHI SA SOLÚD
(more)(difficult) (study)(here)(Am)(Rm) (our)(since) (Tm) (language)(Rm)(inside)

KANG KLASE INGLIS, PERO SA GUWAQ KINARAYQA.
(Am) (class)(English)(but) (Rm)(outside)(Kinaray-a)

10. PIRÁ KA KLASE ANG GINATUDLOQÁN MO?
(how many)(Pm) (Tm)(being taught)(by you)

11. ANG AKON GID, TATLÓ; PERO GAKOTITS MAN AKÓ SA TATLÓ.
(Tm) (my)(Dp*) (three) (but)("co-teach")(Dp&) (Rm)

12. RUGYA RÚN KITÁ SA OPISINA. MAY KLASE AKÓ. MAUNA LANG AKÓ KANIMO.
(Dp.) (we) (Rm) (Bn) (go ahead) (Dp.) (you)

13. HÚQOD. SALAMAT GID.
(yes) (Dp*)

14. WARÁQ MAN SING ANÓ.
(none)(Dp&) (Om) (what)

---

1 - "GINA-" is a prefix emphasizing the object of one's action and is in the present time, somewhat equivalent to the present passive of English. "SAGAP" is the root for "to look for" or "to search."

3 - "IBA" is the root for "to accompany" or "to go with". However, it undergoes reduction (See pp. 101-02) with the addition of the suffix "-(H)AN". This particular suffix emphasizes the referent of the action (I'll go with you.) and is in the future.

- "TA" (short for "NATON") is idiomatic here, since it means "You and I". Literally it would read, "You and I will go with you". "KO" would also fit, but "TA" is the usual idiomatic form.

4 - The prefix "GINA-" and the suffix "-AN" focus on the place ('here', understood), and are in the present.

7/12 - For "KANANDA" and "KANIMO" see p. 29, note on line 9.

8 - For "SIGKA" and associative marker "KANG" see p. 45, notes on lines 25 and 26.

1. AMIGO, SINQO ANG GINAQOSOY MO?
(friend) (who) (Tm)(look for) (your)

2. SI MISTYR ARRUYO.
(Tm)

3. ITÓ IMÁW SA OPISINA. MOS, MONQTÁN TA IKÁW.
(there) (he) (Rm) (let's go)(go with)(we) (you)

4. ANÓ ANG GINATUDLOQ MO ODÍ?
(what) (Tm)(being taught)(you)

5. MATEMATEKS.
(mathematics)

6. BUKÓN MALINGAW ANG MGA ESTUDIYANTE ODÍ?
(not) (noisy) (Tm) (Pm) (pupil) (here)

7. BUKÓN 'A. KALABANAN SA ANDA MABUQOT KAG MAHUGOD.
(not) (so) (most) (Rm)(them) (good) (and)(industrious)

8. DIQÍN KASARANGAN ANG MGA ONGAQ, ODÍ O ITÓ SA INYO?
(where) (smart) (Tm) (Pm) (child) (or) (Rm)(your place)

9. MAS MAHUGAQ ODÍ MAGTUQON KI SA AMON, KAY ANG LANGWETS SA SOLÚD
(more)(difficult) (study) (than)(Rm)(our) (because) (language) (Rm)(inside)

ET KLASE ININGLIS, PERO BINISAYAQ SA GUWÁQ.
(Om)(class) (English) (but) (Visayan) (Rm)(outside)

10. PILÁ KA KLASE ANG GINATUDLOQ MO?
(how many)(Pm) (Tm)(being taught)(by you)

11. SA AKON, TATLÓ. PERO NAGAKOTITS AKÓ ET TATLÓ PA.
(Rm) (my) (three) ("co-teach") (Om) (Dp#)

12. ODÍ RUN KITÁ. MAY KLASE AKÓ. MAUNA LANG AKÓ.
(here)(Dp,) (we) (Em) (go ahead)(Dp.)

13. SIGE. SALAMAT GID, HA?
(O.K.) (Dp*) (O.K?)

14. WALÁNG ANÓ MÁN. (Cf. V,28)

---

1 - "AMIGO" or "PARE" are common terms of address to strangers of the same age or social standing as you. They should not be used with elders or superiors.
- "QOSOY" is the root word for "to look for". "GINA-" is a verb prefix emphasizing the object of an action, and is in the present tense.
3 - "MUNOT" is the root for "to go with" or "to accompany". Here it is reduced (see pages 101-02) and the suffix "-AN" is added, to stress the referent (I'll go with you.)
8 - "KASARANGAN" literally means "the most worthy" or "the best".
9 - The associative is not often used in Loocnon (see p. 57), so "KI" is used for "than" in comparisons. Note also the 'Visayanization' of the English word "language".
3 - "TA" (short for "NATON") is idiomatic here since it means "you and I". Literally it would read "You and I will go with you".

DIALOG SEVEN, The Volunteer at School, Part 2 - Odionganon Translation

1. AMIGO, SINQO KAG IMO INGHAHANAP?
(friend) (who) (Tm) (your) (look for)

2. SI MISTYR ARRUYO.
(Tm)

3. SA OPISINA SIDÁ. ANONTÁN NAKOQ IKÁW.
(Rm) (he) (accompany)(by me)(you)

4. INAQO KAG INGTUTUDLOQ DILÍ?
(what)(Tm) (teach) (here)

5. MATEMATEKS.

6. BUKÓQ MAGULÓ KAG MGA ESTUDYANTE DILÍ?
(not) (naughty)(Tm)(Pm) (student)

7. BUKÓQ RA. KARAMUQAN SA INRA MABUOT AG MAHUGOR.
(Dp&) (most) (Rm)(them) (good) (and)(industrious)

8. SINQO KAG MAAYAM NAK MGA ESTUDYANTE, ANG DILÍ O ANG ROTÓ SA INRO?
(who) (Tm) (smart) (Lm) (Pm) (Tm) (or)(Tm) (Rm)(your)

9. KAHIRAP MAGTUÓN DILI KI SA AMOQ, KAY ANG LANGWADS SA
(difficult)(study) (than)(Rm)(our)(because) (language)(Rm)
SUYÓR ET KLASE INGLIS, OGALING SA LUWAS ODIONGANON.
(inside)(Om) (but) (outside)

10. PILÁNG KLASE KAG INGTUTUDLOQON?
(how many) (Tm) (teach)

11. SA AKOQ, TUYOQ, PERO TUYOQ PANG KLASE KAG AKOQ GIKOTITS.
(Rm)(my) (three) (but) (Dp#)(Lm) (Tm) ("co-teach")

12. HALI EY KITÁ. MAY KLASE AKÓ. MAUNA YANG AKÓ.
(here)(Dp,) (Em) (go ahead)(Dp.)

13. SALAMAT GID, HA?
(Dp*) (O.K?)

14. OYÁQ ET ANÓ PA RA. (Cf. V,28)

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1 AMIGO or PARE are common friendly terms to strangers of the same age or social standing.
HANAP is the root word for 'to look for'. The prefix ING- and the first syllable of the root word which is reduplicated go together to make a verb in the present which emphasizes the object of the action.

3 ANONTAN is the combination of the reduced root for the word to 'accompany' (ANONT-) and the suffix -AN which make a verb emphasizing the person indirectly involved with the action (the assosiate), "I'll go with you."

4 Note the ING- prefix and reduplicated first syllable on TUDLOQ, again emphasizing or focusing on the object of the action.

7 KARAMUQAN comes from the root word MARAMOQ (much,many). The KA- prefix and the -AN suffix go on the reduced root RAMUQ to show the superlative:"Most".

10 INGTUTUDLOQON shows the phenomenon of prefix (ING-), reduplication (-TU-), and suffix (-ON), which make the future form emphasizing the object.

DIALOG SEVEN, The Volunteer at School, Part 2 -- Romblomanon Translation

1. AMIGO. SINQO ANG GINAPANGITAQ MO?
(friend) (who) (Tm) (look for) (by you)

2. SI MISTYR ARRUYO.
(Tm)

3. DIDTO SIYÁ SA OPISINA. MONQTÁN TA IKÁW KARÍ. ANO
(there) (he) (Rm) (go with) (we) (you)(there)

4. ANÓ ANG GINATUDLOQ MO DIRÍ?
(what)(Tm)(being taught)(you)(here)

5. MATEMATEKS.
(mathematics)

6. BUKÓN BA KALINGAW ANG MGA ESTUDIYANTE DIRÍ?
(not) (Dp?) (noisy) (Tm) (Pm) (pupil)

7. BUKÓN DA. KALABANAN SA INDA MABUQOT KAG MAHUGOD.
(not) (Dp&) (most) (Rm)(them) (good) (and)(industrious)

8. DIQÍN KA MAQAYO ANG MGA ONGAQ, DIRÍ O DIDTO SA INDO?
(where) (Pm)(good) (Tm) (Pm)(child) (or) (Rm)(your)

9. MAS MABUDLAY DIRÍ SA INDO ANG MAGTUQON, KAY ANG LANGWETS SA SULÓD
(more)(difficult)(here)(Rm)(your)(Tm) (study) (because)(Tm)(language)(Rm)(inside)

NING KLASE INGLIS, PERO SA GUWÁQ, BINISAYAQ.
(Om) (class)(English)(but) (Rm)(outside)(Visayan)

10. PILÁ NGA KLASE ANG GINATUDLOQ MO?
(how many)(Lm) (Tm)(being taught)(by you)

11. TOYÓ ANG AKON, PERO NAGAKOTITS PA AKÓ NING TOYÓ PA.
(three) (Tm) (my) ("co-teach")(Dp#) (Om) (Dp#)

12. DIRÍ NA KITÁ. MAY KLASE AKÓ. MAUNA LANG AKÓ.
(here) (Dp,)(we) (Em) (go ahead) (Dp.)

13. SIGE. SALAMAT NGA MADAMO.
(O.K.) (Lm) (much)

14. WAYÁQ NING ANÓ MÁN.
(none) (Om) (what)(Dp&)

---

1 - "AMIGO" or "PARE" are common terms of address to strangers of the same age or social standing as you. They should not be used with elders or superiors.

- "PANGITAQ" is the root word for "to look for". "GINA-" is a verb prefix emphasizing the object of an action, and is in the present tense, somewhat equivalent to the English present passive.

3 - "MUNOT" is the root word for "to go with" or "to accompany". Here it is reduced (see pages 101-02) and the suffix "-AN" is added to stress the referent (I'll go with you.)

- "TA" (short for "NATON") is idiomatic here since it means "you and I". Literally the sentence would read "You and I will go with you."

8 - Note the use of the enumerative marker "KA" with the adjective.

9 - "DIRI SA INDO". The "SA" has the force of comparison here--"It is harder here ~~than~~ at your place." ("than it is at ours", understood)

(Please refer to pages 25-26 for the basic concept of just what focus is, and how it operates in the Visayan languages.)

The Object Focus is the system of verb affixes whereby a sentence emphasizes or focuses on the direct object or goal of an action. The Topic Marker will occur with the Direct Object (and not the Object Marker) since the object is now made the topic or most important thought of the sentence. It is with this focus, particularily in the future, that reduction of roots take place (letters are left out, switched around, or changed in some way or other), and at least some quick reference should be made to the Grammar Notes of Dialog Twelve (see pages 101-102 on Morphophonemic Reduction).

This object focus is roughly equivalent to the passive voice of English, but a clearcut parallel is by no means possible. It is much easier just to remember that the direct object of the sentence is emphasized, and hence made the topic; and all other elements: namely, subject, associative, and/or referent, take a minor role. (It is obvious that the subject, not being the topic, will receive some other marker within this construction--usually the associative, and sometimes even the object, marker.)

The forms are as follows, corresponding to the forms for the Actor Focus (page 26). The same comment on time hold true. Time is not clear cut; and aspect is what is most important in the verb prefix. That is why there is a prefix for 'being able to' and also for a 'past negative' (did not do); while the 'perfect' only expresses an air of nearness to the present--linking past and present rather closely.

	AK, IL, KR, LC, RM	ODionganon
present	GINA-/NA-	ING-(reduplication)
past, pos.	GIN-	ING-
future	(+ root) -ON	ING-(redup.) (+root) -ON
ability	MA-	MA-
perfect	NA-	∅
past, neg.	PAG- (root) -ON/-A	∅

(Reduplication in OD implies the repeating of the first syllable of the root word.)

(+ means the root after it has been reduced. See pp. 101-02.)

(∅ means form was not available from currently existing materials.)

EXAMPLES:

(RM) ANO ANG GINATUDLOQ MO DIRÍ? (What are you teaching here?)
(LC) OWÁQ GINATUGOT ANG DIBORS. (Divorce is not permitted.)
(AK) OWÁQ PAGTAKAWA RO ANANG KAHITA. (His wallet was not stolen.)
(IL) BAKLÓN KO ANG KARNE KON BARATO. (I will buy the meat if it's cheap.)
(The root for to 'buy' is "BAKÁL", but the reduced root is "BAKL-")
(KR) GINBALIGYAQ NANDA ANG MOSKITERO. (They sold mosquito nets.)
(OD) SINQO ANG IMO INGHAHANAP. (Who are you looking for.)
(AK) NABAKAL KO ÓN RO BAGQONG BALÁY. (I have just bought a new house.)
(IL) PWEDE KO MABILIN DI ANG MGA DALÁ KO? (Can I please leave my things here?)

As a reminder, the above forms, as those for the Actor Focus, depend upon emphasis for their use. It is not "better" to speak with either the Actor or the Object Focus. Each must be used when and if emphasis is called for. If the speaker is going to emphasize the doer of the action, then the Actor Focus is used; if the object of the action is foremost in his mind, then the Object Focus is used. The dialogs give but a small glimpse of how alternations subtlely occur throughout the course of a single conversation. The use of 'focus' is an art that practice and not science will perfect.

1. GUTÓM KA NA?
(hungry)(you)(Dp.)

2. HUQO, GUTÓM GID KATAMAQ.
(Dp*)(extremely)

3. DALIQ LANG MAKAQON KITÁ. KAQUYON KA SANG MGA PAGKAQON DIRÍ?
(quickly)(Dp.) (eat) (we) (like) (Am) (Pm) (food)

4. SYEMPRE. MANAMIT ANG PAGKAQON DI.
(of course)(delicious)(Tm) (here)

5. KABALÓ KA MAGKAQON KANQON.
(know how) (to eat) (cooked rice)

6. HUQO 'E, PAGKATAPUS SING TENÍR KO, KON MAKAQULIQ AKÓ SA AMERIKA,
(yes)(oh) (after) (Om) (stay) (my) (when) (return) (Rm)

PADALHAN AKÓ NI PIO SING BUGÁS KADA BULAN.
(have send) (Am) (Om)(rice) (every)(month)

7. ANÓ ANG PABORITO MO NGA SUDQAN?
(what) (Tm)(favorite)(your)(Lm)(food served along with rice--viand)

8. KAQUYON AKÓ TANÁN, PERO ANG PABORITO KO, SIGURO, GINAMÚS.
(like) (all) (but) (Tm) (my)(probably) (marinated foods, esp. fish)

9. GINAMÚS! GAKAQON KA GINAMÚS?
(marinated) (eat)

10. HUQO. KANAMIT.
(delicious)

11. BASI MASAKIT ANG TIYAN MO.
(maybe) (sick) (Tm)(stomach)(your)

12. INDÍQ. MABAKUD NA ANG TIYAN KO.
(no) (strong) (Dp.)(Tm)(stomach)(my)

13. SIGE. LUTOQ NA ANG PAGKAQON. KAQON NA TA. KQAON ASTA BUSÓG. INÓM
(ready) (Dp.) (Tm) (food) (eat) (Dp.)(we) (eat) (until)(full) (drink)

ASTA HUBOG.
(drunk)

---

3 - "DALIQ" is the root word for 'to be quick', 'fast', or 'to hurry'.
- "KAQON" is the root word for 'to eat'.
- "QUYON" is the root word for 'to like', 'to cherish', or 'to have a taste for'.

6 - "DALA" is to 'bring' or 'carry'. The "PA-" prefix gives the meaning of 'to have it done for you', and is called the "instrumental prefix". The "-HAN" suffix emphasizes the person responsible for the acting ("I will have Pio send me rice.).

8/9 - Note how Ilongo can have sentences without the object marker "SING" or its substitute "SANG".

DIALOG EIGHT, The Volunteer Is Invited to Dinner--Aklanon Translation

1. NAGUTÓM KA ØON?
(hungry)

2. HUQO. NAGUTÓM GID AKO IT DORO.
(Om)(very much)

3. DALIQ LANG ANÁY KITÁ MAGKAQON. NAQILAQ KA ET MGA PAGKAQON IYA?
(little while) (eat) (like) (Om)(Pm) (foods)

4. SYEMPRE. KANAMIT RO PAGKAQON RIYA.
(of course)(delicious) (here)

5. ANTIGO KA MAGKAQON ET HUMAY?
(know how) (Om) (cooked rice)

6. HUQO, RON. PAGKATAPOS ET AKONG PAGTENÍR IYA, PADAØHAN KO
(yes indeed) (after) (Om) (stay) (have send)(by me)
SI PIO IT BUGÁS KADA BUØAN.
(Tm) (uncooked rice)(every)(month)

7. NANO RING NAGUSTOHÁN NGA SUØÁQ?
(what)(Tm) (favorite) (food served with rice, viand)

8. NAQILAQ AKO SA TANÁN, PERO RO AKONG NAGUSTOHÁN SIGURO HAY GINAMÚS.
(every) (probably)(Vm)(marinated)

9. GINAMÚS, GAKAQON KA ET GINAMÚS?
(you)(Om)

10. HUQO. KANAMIT RON. GAINÓM MAN AKÓ. ET TUBAQ.
(that) (drink) (tuba-fermented coconut sap)

11. BASI MASAKÍT RING TIYAN.
(sick) (stomach)

12. BUKÓN GID. MAQANAD ØON RANG TIYAN.
(no indeed) (used) (Tm)

13. SIGE. MAKAQON ØON KITÁ. KAQON HASTA MABUSÓG. INÓM HASTA MAHILONG.
(eat)(until)(full) (drink) (drunk)

---

3 - DALIQ is the root word for 'to be quick','fast', or 'to hurry'
ANAY is a conversation marker meaning 'in a minute','please','just a second'
KAQON is the root for 'to eat'; the prefix PAG gives the meaning of 'edibles'.

6 - Just as the words for 'here' and 'there' (Cf. VI,2) there are words for "this" and "that" which show orientation to speaker and listener.
RAYA, abbreviated RA means "this, near me"
ROYON, abbreviated RON means "this, near both you and me"
RANAQ, also said RANHAQ means "that, near you"
RATO, abbreviated TO means "that, far away from both you and me"
They also refer to distance of space or time, but also reflect social and conversational distance. Here RON means "I say 'yes' to that which you said."

6 - PADAØHAN is the combination of the PA instrumental affix; the root DAØA (which is here reduced to DAØ-), meaning 'to carry', but with PA meaning 'to send' or 'to have carried'; the AN suffix emphasizes the actor of the instrumental or causative sentence. Literally: "I'll make Pio send me rice."

12 - RANG, like RING, is a contraction. Here: RO (Tm) and AKON (my) and NGA (Lm)

1. NAGUTÓM KAW RØN?
(hungry)(you)(Dp.)

2. HØQOD. NAGUTÓM RØN AKÓ.
(yes) (Dp.)

3. DALIQ RØN LANG KITÁ MAGKAQØN. KAQUYON KAW KANG MGA PAGKAQǾN DUGYA.
(quickly)(Dp.)(Dp.) (we) (eat) (like) (Am) (Pm) (food) (here)

4. SYEMPRE. MANAMIT ANG PAGKAQØN DUGYA.
(of course)(delicious)(Tm) (food)

5. KAQUYON KAW MAN KANG KANQON?
(like) (Dp&) (Am) (cooked rice)

6. HØQOD. KON MAKAQULIQ AKÓ SA AMÉRIKA, LIHOGON KO SI PIO NGA MAPADARÁ
(yes)(when) (return) (Rm) (request)(by me)(Tm) (Lm) (have send)

KANAKON KANG BØGAS KADA BULAN.
(to me) (Am) (rice) (every) (month)

7. ANÓ ANG PABORITO MO NGA DAPLIQ.
(what)(Tm)(favorite)(your)(Lm)(food served along with rice--viand)

8. NAQUYONQÁN KO ANG TANÁN, PERO ANG PABORITO KO GID--GINAMÚS.
(is liked)(by me)(Tm)(every) (but) (Tm) (my)(Dp*)(marinated foods, esp. fish)

9. GINAMÚS! GAKAQØN KAW KANG GINAMÚS?
(marinated) (eat) (Am)

10. HØQOD. KANAMIT KARÁ.
(delicious) (that)

11. BASI MAGSAKÍT ANG BUSONG MO.
(maybe) (sick) (Tm)(stomach) (your)

12. INDÍQ. NABUYO RØN ANG BUSONG KO.
(no) (used to)(Dp.) (Tm) (my)

13. SIGE. MAKAQØN RØN KITÁ. RAHAQ RØN ANG PAGKAQØN. KAQØN ASTA MABUSÓG.
(o.k.) (eat) (Dp.)(we) (ready) (now) (Tm) (food) (eat)(until) (full)

ÍNOM ASTA MALINGIN.
(drink) (drunk)

---

3 - "DALIQ" is the root word for 'to be quick', 'fast', or 'to hurry'.
- "KAQØN" is the root word for 'to eat'.
- "QUYON" is the root word for 'to like', 'to cherish', or 'to have a taste for'.

6 - "DARA" is the root word for 'to send'; the "PA" prefix is instrumental and gives the meaning of 'to have it done for you'; the "MA-" prefix is future emphasizing the actor.

8 - The "NA-" prefix and the "-QAN" suffix emphasize the referent object of one's liking. Another similar phrase could be: "NAQUYONQAN KO IKAW" ("I like you"). This is not a direct object, since verbs of liking, hating, etc. do not have such direct objects.

13 - "RAHAQ" is used of both cooking and fresh fruits and means either 'cooked' or 'ready' or 'ripe', depending on what is referred to.

DIALOG EIGHT, The Volunteer Is Invited to Dinner -- Loocnon Translation

1. NAGUTÓM KA HUN?
(hungry) (Dp.)

2. HUQO. PWERTE RUN GID.
(ruined) (Dp.)(Dp*)

3. ANAY MADALÍQ LANG. KAQUYON MAN IKÁW ET PAGKAQON ODÍ?
(please)(quickly) (Dp.) (like)(Dp&) (Om) (food) (here)

4. SYEMPRE. MANAMIT ANG PAGKAQON ODÍ.
(of course)(delicious)(Tm)

5. MAKAKAQON KA ET HUMAY?
(can eat) (Om)(cooked rice)

6. HUQO 'E. PAGQULIQ KO SA AMÉRIKA, PADALQÁN AKÓ NI PIO ET BUGÁS BULANBÚLAN.
(yes)(oh) (return) (my)(Rm) (have send) (me)(Am) (Om)(rice) (monthly)

7. ANÓ ANG PABRITO MO NGA SURÁQ?
(what)(Tm)(favorite)(your)(Lm)(food served with rice, "viand")

8. KAQUYON AKÓ ET TANÁN. PERO ANG PABRITO KO GID ANG GINAMÚS.
(like) (Om)(every) (but)(Tm) (my)(Dp*) (Tm) (marinated foods, esp. fish)

9. GINAMÚS. NAGAKAQON IKÁW ET GINAMÚS?
(marinated) (eat) (Om)

10. HUQO. KANAMIT.
(delicious)

11. BASI KON SAKITÁN IKÁW ET TIYAN.
(maybe if) (sick) (you) (Om)(stomach)

12. INDÍQ. ANÁD RUN ANG AKON TIYAN.
(no) (accustomed)(Dp.)(Tm)(my) (stomach)

13. SIGE. MALÍ MAKAQON KITÁ. RAHAQ RUN ANG PAGKAQON. KAQON HASTA MABUSÓG.
(O.K.)(let's go) (eat) (we) (cooked)(now) (Tm) (food) (eat) (until) (full)

INÓM HASTA MAHILONG.
(drink)(until) (drunk)

---

3 - "DALIQ" is the root word for 'to be quick', 'fast', or 'to hurry'.
"KAQON" is the root word for 'to eat'.
"QUYON" is the root word for 'to like' or 'to have a taste for'.

4 - "NAMIT" is the root for 'delicious'. "MA-" is the adjective prefix for the positive.

10 - Note the "KA-" prefix for adjectives with the sense of 'very' or 'extremely'.

6 - "DALA" is the root for 'to bring' or 'to carry'. The "PA" prefix is instrumental and gives the meaning of 'to have it done for you'. The "-QAN" suffix emphasizes the one main actor, in this case the one effecting the action ("I will have Pio send me rice").

11 - "SAKIT" is the root word for 'pain', 'hurt', or 'to be sick'. The "-AN" suffix emphasizes the location of the action; a literal translation would read: "You will be made sick as to (ET) your stomach." The object marker shows the object or relationship of the sickness to the whole (IKAW).

DIALOG EIGHT, The Volunteer Is Invited to Dinner--Odionganon Translation

1. NAGUTÓM EY KA?
(hungry) (Dp,)

2. OHÓQ, ABÁNG GUTÓM!
(very)

3. MADALÍQ YANG. KAQUDON KA ET MGA PAGKAQON DILI?
(quickly) (Dp.) (like) (Om)(Pm) (foods) (here)

4. SYEMPRE. MANAMIT ANG PAGKAQON DILI.
(naturally!)(delicious)

5. KAQUDON RA KA ET KANQON?
(Dp&) (Om)(cooked rice)

6. OHÓQ. KUNG MAAGTOY AKÓ SA AMOQ, MAPARAYÁ SA AKOQ SI PIO
(if) (leave) (Rm)(our)(have send)(Rm)(me) (Tm)
ET BUGÁS BOWA 'T BUYAN.
(Om)(uncooked rice)(every)(Om)(month)

7. INAQO KAG IMONG PABORITO SUYAQ?
(what)(Tm)(your) (favorite)(food served with rice, viand)

8. NAQUDONÁN KO ANG TANÁN, OGALING KAG AKONG GADÓR PABORITO AY GAMÓS.
(like)(by me) (all) (but) (Tm) (special)(favorite)(Vm)(marinated)

9. GAMÓS! KAUDON KA ET GAMÓS?
(Om)

10. OHÓQ. ABÁNG NAMIT. NAINÓM RA AKÓ ET TUBAQ.
(very)(delicious) (drink)(Dp&) (Om)(fermented coconut sap)

11. SUBALING MAGSAKÍT KAG IMONG TIYAN.
(perhaps) (sick) (Tm) (your) (stomach)

12. INDIQ. AMAR EY KALING AKOQ TIYAN.
(used to)(Dp,) (my)

13. SIGE. MALIQ EY MAKAQON KITÁ. YUTOQ EY KAG PAGKAQON. KAQON
(let's)(Dp,) (eat) (cooked) (eat)
HASTA MABUSOG. INÓM HASTA MAYANGO.
(until) (full) (drink) (drunk)

---

3 - DALIQ is the root word for 'to be quick', 'fast,' or 'to hurry'.
KAQON is the root for 'to eat'; the prefix PAG- gives the meaning of 'edibles.'
QUDON is the root for ~~the~~ 'to like' or 'to crave for'. Note its recurrence in lines 5, 8, and 9.

6 - note the root RAYA ('to bring') with the instrumental affix PA has the meaning of 'to have send'. The MA- prefix here focuses on the actor of the causative sentence: I'll have Pio send me rice."

12 - KALING is a particle used to explain an almost evident situation; it has the force of "well, after all, I'm used to it."

1. GUTÓM KA NA BÁ?
(hungry) (Dp.)(Dp?)

2. HUQO. GUTÓM NA GID AKÓ.
(Dp.)(Dp*)

3. DÁLIQ NA LANG. KAQUYON KA BA NING MGA PAGKAQON DIRÍ?
(quick)(Dp.)(Dp.) (like) (Dp?) (Om) (Pm) (food) (here)

4. SYEMPRE. MANAMIT ANG PAGKAQON DIRÍ.
(of course)(delicious)(Tm)

5. MAKAKAQON KA BA NING KANQON?
(can eat) (Dp?) (Om) (cooked rice)

6. HUQO. PAGULIQ KO SA AMÉRIKA, PADAYQÁN AKÓ NI PIO NING BUGÁS BUYANBÚYAN.
(yes) (return) (my)(Rm) (have send) (Am) (Om)(rice) (monthly)

7. ANÓ ANG PABRITO MO NGA SUYAQ?
(what) (Tm)(favorite)(your)(Lm)(food served with rice, "viand")

8. KAQUYON AKÓ NING TANÁN, PERO PABORITO KO GID ANG GAMÚS.
(like) (Om) (every) (but) (favorite)(my)(Dp*) (Tm)(marinated foods, esp. fish)

9. GAMÚS. GAKAQON KA BA NING GAMÓS?
(marinated) (eat) (Dp?)(Om)

10. HUQO. KANAMIT.
(very delicious)

11. BASI KON MAGSAKÍT ANG IMONG TIYAN.
(maybe if) (sick) (Tm)(your)(Lm)(stomach)

12. INDÍQ. ANÁD NA NING AKON TIYAN.
(no) (accustomed) (Om) (my) (stomach)

13. SIGE. LUTOQ NA ANG PAGKAQON. KARÍ, MAKAQON NA KITÁ. KAQON HASTA MABUSÓG.
(O.K.)(ready)(Dp.)(Tm) (food) (here) (eat)(Dp.)(we) (until) (full)

INÓM HASTA MABAYONG.
(drink) (drunk)

---

3 - "DALIQ" is the root word for 'to be quick', 'fast', or 'to hurry'.
"KAQON" is the root word for 'to eat.'
"QUYON" is the root word for 'to like' or 'to have a taste for'.
4 - "NAMIT" is the root word for 'delicious'. "MA-" is the common adjective prefix.
10 - Note, however, how "KA-" is an adjective prefix with the force of 'very' or 'extremely'.
6 - "DAYA" is the root word for 'to send' or 'to carry'. The "PA" prefix is instrumental and gives the meaning 'to have it done for you'. The "-QAN" suffix emphasizes the main actor, in this case the one effecting the action ("I will have Pio send me rice.").
12 - "NING" is used to show the relationship between "accustomed" and "stomach". The actor or topic marker is not used here, but rather the object marker (NING). Though this is not a very frequent construction, is does occur from time to time, especially with adjectives.
13 - "LUTOQ" means 'cooked, ready' of foods; and 'ripe, ready' for fruits and vegetables.

There are four BASIC ADJECTIVE PREFIXES common to all of the West Visayan dialects. The first is the standard adjective prefix in the positive degree: "MA-". The second is an intensifier with the force of 'very', 'quite', or 'extremely': "KA-". The third is a word borrowed from the Spanish used in comparing adjectives, and having the force of 'more': "MAS". The fourth is equivalent to the superlative and is borrowed and understood throughout from Tagalog: "PINAKA-", and has the force of 'most'. Examples are as follows:

(IL) MASADYA ANG ILA PANIMALAY. (Their house is a happy one.)
(AK) MAS MABUQOT IMAW KU SA ANANG IGMANGHUD. (He is kinder than his brother.)
(RM) KAKORIPUT SA IMO. (You are very stingy.)
(LC) PINAKAMABAHOL ANG INYONG BALAY. (Your house is the biggest.)
(KR) MAHULAS ANG PAGDALA ET AUTO. (Driving a car is easy.)
(OD) MAS MAPILAY KAG INRANG PUGPANGITAQ. (Their lives are much harder.)

In addition, the suffixes "-AN", "-ANON" and "-ON" are used to make basic noun-type roots into adjectives.

(AK,OD)	MANGGAD (riches, possessions)	MANGGARANON (rich, wealthy)
(IL)	KALIPAY (happiness)	(MA)LIPAYON (happy)
(all)	SIPON (mucus)	SIPONON (having a cold)
(all)	BUQOT (one's inner self)	BUQOTAN ('having "heart", kind, charitable)

There is also the "TIG-" or "TAG-" prefix in the different dialects which is used to group things together. For example, "PILA" means "how much" or "how many"; while "TIGPILA" or "TAGPILA" means "how much apiece". These same prefixes are used for naming the seasons and various times for doing things, such as (AK) "U¢AN" means "rain", and "TIGU¢O¢AN" means "rainy season"; (AK) BUNGA means "a bunch of fruit", while "TAGBU¢ONGA" means "the fruit-bearing season." This prefix can be seen in Dialog Ten.

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Most dialects have a great number of prefixes which most commonly occur on words which are used as nouns or substantives. Some dialects, such as Aklanon and Ilongo, have as many as 32 or 36 respectively. However, the most common ones as occur in all dialects here presented are as follows:

(1) The "PAG-" prefix is used to make a commonly used verb root into a noun. Examples:

ABOT (to arrive)	PAGABOT (arrival)
KAQON (to eat)	PAGKAQON (food, edibles)
SULAT (to write)	PAGSULAT (writing)
BASA (to read)	PAGBASA (reading)

(2) The "KA-" prefix is probably the most commonly used noun prefix. This prefix also occurs with the variations of including the suffix "-AN" after the root, and also as the form "KINA-" (namely, the "-IN-" infix on the "KA-" prefix). Each one of these gives a certain characteristic type of meaning to the basic root. For example, the "KINA-" prefix means 'the basic outgrowth of', 'the climax of', or 'the culmination of' what the root implies. Examples:

TAMQIS (sweet)	KATAMQIS (sweetness)
HABA (long)	KAHABA (length)
PUTIQ (white)	KAPUTIQQAN (whiteness)
BUDLAY (hard, difficult)	KABUDLAYAN (misery, hardship)
BUDLAY (hard, difficult)	KINABUDLAYAN (the fruit of one's labors)
ANAD (accustomed, used to)	KINAQANARAN (one's habits and customs)
TAWO (person, one who is born)	KINATAWOHAN (birthday)

(3) The "PA-" prefix denotes 'instrumentality', allowing something implied in the root word to happen, or having something or somebody else do what the root implies. Examples:

SULÓD (to enter)	PASULÓD (an entrance)
SAYOD (to know)	PAHISAYOD (a notification)
GUWAQ (to go out, leave)	PAGUWAQ (an exit)
HANONGÚD (because of)	PAHANONGÚD (a dedication)
SWERTE (luck, fate)	PASWERTE ("potluck", taking what comes)

(4) The "PANG-" prefix denotes a particular habitual involvement with what the root word implies. The nouns formed from this prefix are subject to rules of morphophonemic reduction, and one must be aware of these observations as made on pp. 101-102.

NGALAN (name)	PANGNGALAN (one's personal name)
SUGID (to tell)	PANUGIRON (a story)
SUDLAY (to comb hair)	PANUDLAY (combing hair)
TINDAHAN (market place)	PANINDAHÁN (to go to market)
DUMDUM (to think)	PANUMDUM (a thought)
ADYE (to pray)	PANGADYE (a prayer)
DAMGUQ (to dream)	PANAMGUQ (a dream)

(5) Nouns with the "MANOG-" prefix show the occupation or profession of a person, while nouns with the "INOG-" prefix show the use of a thing.

SULÁT (to write)	MANOGSULÁT (a writer)	INOGSULÁT (a writing instrument)
BUNÍT (to fish)	MANOGBUNÍT (fisherman)	INOGBUNÍT (a fishing string)
TUDLOQ (teach)	MANUNUDLOQ (a teacher)	INOGTUDLOQ (a teaching aid)

* * * * * * * *

The linking marker "NGA" (all but OD), "NAK" (OD), and its abbreviation, the suffix "-NG" is used to link or unite two different parts of speech and relate them grammatically to each other. It is also called a ligature; and it even can be used as a conjunction or conjunctive (see p. 79). Its most common function is to link nouns with adjectives, and on occasion, verbs with adverbs. Examples:

(OD) INAPILÁY NAK GADÓR AKÓ. (I'm very_tired.)
(AK) NAGOBRA IMAW ET MAYADQAYAD NGA BAGÁY. (He made a beautiful_house.)
(IL) MAQAYONG AGA. (Good_morning.)
(RM) MAY BALIGYAQ KAMÓ NGA MOSKITERO? (Do you have mosquito nets_for sale?)
(LC) PIYSKOR NGA TAGÁ LOQOC AKÓ. (I'm the Peace Corps_from Looc.)
(KR) MANGARANON NGA ARTÍSTA TANÁ. (He is a rich_actor.)
(IL) SA DIQIN NGA LUGÁR ANG ESKWELAHÁN? (In what_place is the school?)
(AK) PWEDENG AKÓ MAGMAESTRO KINYO? (Can I really_teach you well?)

DIALOG NINE, The Volunteer at Market, Part 1 -- Ilongo Translation

1. HELLÓ, DYO, ÉNITENG?
(Joe) (anything)

2. HUQO. PERO ANG NGALAN KO SI STIB, INDÍQ SI DYO.
(but) (Tm) (name) (my)(Tm) (not) (Tm)

3. ABÁW, KABALÓ KA MAGHAMBAL SANG BIYSAYAQ. ANÓ ANG BAKLÓN MO, STIB?
(wow) (know) (speak) (Am) (Visayan) (what)(Tm) (buy)(your)(Steve)

4. KARNE TANIQ, KON BARATO.
(meat)(hopefully) (if) (cheap)

5. TRES BYENTE ANG ISA KA KILO. GUSTO MO?
(three-twenty) (Tm)(one) (Pm) (want)(your)

6. HUQO. PERO SALAPÍQ LANG.
(50 cents) (Dp.)

7. BAW, MAQIMUT KA.
(wow) (stingy)

8. HUQO, KAY DIYUTAY LANG ANG KWARTA KO.
(because)(little)(Dp.) (Tm)(money) (my)

9. INDÍQ KO MAGPATIQ. PILÁ ANG SWELDO MO DIRÍ?
(not) (I) (believe)(how much)(Tm)(salary)

10. DOS SYNTOS KWARENTA EY SINGKU PESOS ANG BULAN.
(two hundred forty and five) (Tm)(month)

11. PESOS UKÓN DOLLARS?
(or)

12. PESOS LANG.

13. ABÁW, SAKRIPÍS EY? ANÓ PA ANG BAKLÓN MO?
(sacrifice)(huh?)(what) (buy)

14. WALÁQ NA, SALAMAT. MALAKÁT NA AKÓ.
(none)(Dp.) (leave) (Dp.)
(Cf. II,13 and English translation, note 'd'.)

---

3 - "BAKAL" is the root for to buy, but its reduced root is "BAKL-" with the "-ON" object focus future suffix (see Grammar Notes, p. 64).

4 - "TANIQ" is a particle expressing hope or desire, like "if only".

6 - "SALAPIQ" is the nickname for 'fifty cents'. The word originally meant 'money in general'.

13 - "EY" is a particle thrown in to show surprise. It generally signified a statement of fact: either assertion of fact or agreement with it. The particle "AH" is thrown in to show disagreement with a statement. The particle "OH" is used to exhort and asserts either the wish to comply with or to be complied with.

7 - If the "MA-" adjective prefix is used, the topic form or pronoun is used as here. But if the "KA-" adjective prefix is used, the referent marker or form is used. Examples: "MAQIMUT KA", but "KAQIMUT SA IMO". "MATAHUM KA" (you are handsome), but "KATAHUM SA IMO" (you are very handsome). "MABUQOT ANG BATAQ" (the child is good), but "KABUQOT SA BATAQ" (the child is very good).

DIALOG NINE, The Volunteer at Market, Part 1--Aklanon Translation

1. HEY DYO, NANO RO IMO?
(joe) (what) (Tm)(yours)

2. BASI MAY AKON NGA GINABAKA¢, PERO RANG NGA¢AN SI STIV,
(maybe) (Em) (my) (Lm) (buy) (but)(VIII,12)(name)(Tm)
BUKÓN SI DYO.
(not) (Tm)

3. ABÁW, ANTIGO KA MAGHAMBA¢ SA BINISAYAQ. NANO RING BAK¢ON, STIB.
(wow) (know) (speak) (Rm) (Visayan) (waht) (buy) (Steve)

4. KARNE KONTÁQ, KON BARATO.
(meat) (hopefully)(if)(cheap)

5. TRES BYENTE RO SANG KA KILO, NAQILAQ KA?
(three-twenty)(Tm)(one)(Pm) (like)

6. HUQO. PERO SALAPÍQ ¢ANG.
(50cents)(just)

7. ABÁ, DIMUT KA.
(well!)(cheap)

8. HUQO, AY SANGKURÓT ¢ANG RANG KWARTA.
(because)(little) (only)(Tm)(my)(money)

9. INDIQ TANG MAGPATIQ. PILÁ RO SWELDO MO IYA?
(not)(Om)(my) (believe)(how much) (salary)(your)(here)

10. DOS SYNTOS KWARENTA EY SINGKU PESOS SANG BU¢AN.
(two hundred forty and fifty) (one) (month)

11. PESOS O DOLARS?
(or)

12. PESOS, ¢ANG.

13. SAKRIPISYO GALÍQ. ANÓ PA RING BAK¢ÓN?
(sacrifice)(indeed) (yet)(Tm) (cf. 3 above)

14. OWÁQ ¢ON, SA¢AMAT. MAPANAW ¢ON AKÓ.
(Cf. II,13 and English translation, note 'd')

---

2 - BAKA¢ is the root word for 'to buy'; GINA the prefix emphasizing the goal or object of an action.
3 - BAK¢ON is the reduced root of BAKA¢, namely 'BAK¢-' plus the suffix -ON which is the future form for verbs emphasizing the object of an action.
4 - KONTAQ is a particle expressing hope or desire, like 'if only'.
6 - SALAPIQ is the nickname for 50 cents; BAKOD is 5 cents; PESEYTAS is 20cents.
9 - TANG is the abbreviation for ET AKON NGA. An alternative for the above expression would also be: INDIQ AKO MAGPATIQ.
10.- ISA¢A is the numeral for 'one'. SANG or ISANG is the adjective form. However the usual form is SAMBATO (enumerating things) and SAMBILOG (enumerating people). (Check dialog IV, the note on line 12 for use of SAMBATO.)
13 - GALIQ is another discourse particle used to express surprise at what was just said, especially when it was unexpected. The butcher above expected to hear 'dollars' for the answer. He gave his comment (sacrifice) and also interjected the surprise particle, GALIQ.

DIALOG NINE, The Volunteer at Market, Part 1 -- Kinaray-a Translation

1. HELLÓ DYO. ANÓ ANG IMO?
(Joe) (what) (Tm)(your)

2. MAY BAKLǾN AKÓ, PERO ANG NGARAN KO SI STIB, INDÍQ SI DYO.
(Em) (buy) (but) (Tm) (name) (my)(Tm) (not)

3. ABÁW, MAQARAM KAW MAGHAMBAL KANG KINARAYQA. ANÓ ANG BAKLǾN MO, STEB?
(wow) (know) (speak) (Am) (your)

4. KARNE RAQAD, KON BARATO.
(meat)(hopefully)(if)(cheap)

5. TRES BYENTE ANG KILO. GUSTO MO?
(three-twenty) (Tm) (want)(your)

6. HØQOD. PERO BALIQ SALAPÍQ LANG.
(yes) (worth) (50 cents) (Dp.)

7. ABÁW. KAQIMUT KANIMO.
(very stingy)(you)

8. HØQOD, HAY IKÍQ LANG ANG KWARTA KO.
(because)(little)(Dp.) (money)(my)

9. INDÍQ AKÓ MAGPATIQ. PIRÁ ANG SWELDO MO RUGYA?
(not) (believe)(how much) (Tm)(salary)(your)(here)

10. DOS SYNTOS KWARENTA 'Y SINGKU PESOS ANG BULAN.
(two hundred forty and five) (Tm)(month)

11. PESOS UKÓN DOLLARS?
(or)

12. PESOS LANG.

13. ABÁW. NAGASAKRIPISYO KAW, EY? ANÓ PA ANG BAKLǾN MO?
(sacrificing) (huh?)(what)(Dp#)(Tm) (buy) (your)

14. WARÁQ RØN. SALAMAT. MAPANÁW RØN AKÓ.
(none) (new) (leave) (Dp.)
(Cf. II, 13 and English translation, note 'd'.)

---

1 - "BAKAL" is the root word for 'to buy', but its reducted root is "BAKL-" with the "-ON" object focus future suffix (see Grammar Notes, p. 64).

4 - "RAQAD" is a particle expressing hope or desire, like "if only".

6 - The "ANG" marker is sometimes omitted as here in "BALIQ (ANG) SALAPIQ LANG."

- "SALAPIQ" is the nickname for 50 centavos. The word originally means "money in general."

13 - "EY" is a discourse particle thrown in to show surprise, or agreement of/with a statement. Another particle "AH" is thrown in to show disagreement. The particle "OH" is one used for exhortation, and asserts either the wish to comply with or to be complied with.

7 - When the "KA-" adjective prefix is used, the referent (and not the topic) form or marker is used. Examples: "GWAPO IKAW", but "KAGWAPO KANIMO". "MABUQOT ANG BATAQ", but "KABUQOT SA BATAQ" (The child is good; the child is very good.)

1. HELLÓ DYO, MAY BAKLÓN?
(Joe) (Tm) (buy)

2. HUQO. PERO SI STIB AKÓ, BUKÓN SI DYO.
(but) (Tm) (not) (Tm)

3. ABÁ, ANTIGO KA RUN MAGBINISAYAQ. ANÓ ANG BAKLÓN MO, STIB?
(know how) (Dp,)(speak Visayan) (what)(Tm) (buy)(your)

4. KARNE, KONTÁQ, KON BARATO.
(meat)(hopefully) (if)(cheap)

5. TRES BYENTE ANG ISYANG KILO. GUSTO MO?
(three-twenty)(Tm)(one)(Lm) (want) (you)

6. HUQO. PERO SALAPÍQ LANG.
(but)(50 cents) (Dp.)

7. ABÁ. BARÁT IKÁW, AH.
(wow) (stingy) (Huh?)

8. HUQO. KAY ISÓT LANG ANG AKONG KWARTA.
(since)(little)(Dp.)(Tm)(my)(Lm)(money)

9. HINDÍQ AKÓ MAGPATIQ. PILÁ ANG IMONG SWELDO?
(not) (believe) (how much) (Tm)(your)(Lm)(salary)

10. DOS SYNTOS KWARENTA 'Y SINGKU PESOS ANG BULAN.
(two hundred forty and five) (Tm)(month)

11. PESOS O DOLYAR.
(or)

12. PESOS LANG.
(only)

13. ABÁW. SAKRIPISYO GALÍQ. ANÓ PA ANG BAKLÓN MO?
(sacrifice) (Dp!) (what)(Dp.)(Tm) (buy) (your)

14. OWÁQ RUN. SALAMAT. MAPANAW RUN AKÓ.
(none) (now) (leave) (Dp,)
(Cf. II, 13 and English translation, note 'd'.)

---

1 - "BAKAL" is the root word for 'to buy'. However it is seen throughout this dialog as its reduced root "BAKL-" with the object focus future suffix "-ON". (See Notes, p.64)

4 - "KONTAQ" is a discourse particle expressing hope or desire, like "if only" or "I hope."

6 - "SALAPIQ" is the nickname for fifty centavos.

7 - "AH" is a particle thrown in to show disagreement. "EY" is another particle often used to show assertion of a statement or agreement. "OH" is used also to show exhortation.

DIALOG NINE, The Volunteer at Market, Part 1--Odionganon Translation

1. HEY DYO, INGWA KA ET BAKYÓN?
(Joe) (Em) (you(Om) (buy)

2. INGWA. PERO ANG NGAYAN KO SI STIV, BUKÓQ SI DYO.
(Em) (but)(Tm) (name)(my) (Tm) (not) (Tm)

3. ABÁ, MAAYAM EY KA ET BINISAYAQ! INAQO KAG IMO BAKYON?
(wow) (know) (Dp,) (Om)(Visayan) (what) (Tm) (your) (buy)

4. KARNE, TANQÁ, KUNG BUKÓQ ET MAHÁY.
(meat) (hopefully) (if) (not) (Om)(expensive)

5. TRES BYENTE KAG USANG KILO. GUSTO MO?
(three-twenty) (Tm) (one) (want) (by you)

6. OHÓQ. PERO SALAPÍQ YANG.
(but) (50cents)(just)

7. SOQAY RA! KORIPUT KAQADO KA, AH?
(gosh!)(Dp&)(stingy) (very) (you)

8. OHÓQ, KAY KAISOT ANG KWARTA NAKOQ.
(since)(little)(Tm) (money) (my)

9. MATUQOR? INDIQ AKOQ PATIQ. PILÁ KAG IMO SWELDO.
(true) (not) (my) (belief)(howmuch)(Tm)(your)(salary)

10. DOS SYNTOS KWARENTAY SINGKU PESOS ANG BUYAN.
(two hundred forty-five) (Tm) (month)

11. PESOS UKÓN DOLARS?
(or)

12. PESOS YANG.

13. ABA! GASAKRIPISYO YAKÍQ KA? INAQO PA KAG IMO BAKYÓN?
(Dp!) (what) (Dp#)(Tm)

14. OYÁQ EY RA. SALAMAT. MAPAGTOY AKÓ.
(none)(Dp,)(Dp&) (leave)

---

1 - BAKAY is the root word for 'to buy.' However it is seen throughout this dialog in its reduced form (BAKY-) with the suffix -ON, making it a verb which emphasizes on the object, the thing bought. Note lines 3 and 13.

4 - TANQA is a particle expressing hope or desire: 'if only' or 'I hope.'

7 - SOQAY is a very common expression throughout the Visayas; it is used in many situations of surprise, and might be equivalent to our "get a load of this."

- KAQADO is the intensifying prefix KA- with the root QADO, meaning 'good'. Here it has the effect of "you're good and stingy."

10 - Note that money, as well as dates, is counted in Spanish.

14 - PAGTOY. See dialog two, note on 13.

DIALOG NINE, The Volunteer at Market, Part 1 -- Romblomanon Translation

1. HELLÓ DYO, MAY BAKYÓN?
(Joe) (Rm) (buy)

2. HUQO, PERO SI STIB AKÓ, BUKÓN SI DYO.
(but) (Tm) (not) (Tm)

3. ABÁ, ANTIGO KA NA GALÍQ MAGBINISAYAQ. ANÓ ANG BAKYÓN MO?
(wow) (know) (Dp.)(Dp!)(speak Visayan) (what)(Tm) (buy) (your)

4. KARNE KONTÁQ, KON BARATO.
(meat)(hopefully)(If)(cheap)

5. TRES BYENTE ANG ISÁ KA KILO. GUSTO MO?
(three-twenty)(Tm) (one) (Pm) (want)(your)

6. HUQO. PERO SALAPÍQ LANG.
(but) (50 cents) (Dp.)

7. ABÁ, KAKORIPUT SA IMO, A!
(very stingy)(Rm)(you)

8. HUQO. KIQISÓT LANÁNG AKONG KWARTA.
(very little)(only)(my)(Lm) (money)

9. INDÍQ AKÓ MAGPATIQ. PILÁ ANG IMONG SWELDO?
(not) (believe) (how much) (Tm)(your)(Lm)(salary)

10. DOS SYNTOS KWARENTA EY SINGKU PESOS ANG BUYAN.
(two hundred forty and five) (Tm)(month)

11. PESOS O MGA DOLYAR?
(or)(Pm)

12. PESOS LANG.

13. ABÁW. SAKRIPISYO GALÍQ. ANÓ PA ANG BAKYÓN MO?
(wow) (sacrifice) (Dp!) (what) (Dp#)(Tm) (buy) (your)

14. WAYÁQ NA. SALAMAT. MAKADTO NA AKÓ.
(none) (now) (go) (Dp.)

---

1 - "BAKAY" is the root for 'to buy', but its reduced root is "BAKY-" with the "-ON" object focus future suffix (see Grammar Notes, p. 64).

4 - "KONTAQ" is a particle expressing hope or desire, like "if only" or "I hope."

6 - "SALAPIQ" is the nickname for 'fifty centavos'.

7 - If the "KA-" adjective prefix is used to show stress, then the referent marker or form is called for, as here: "KAKORIPUT SA IMO". However, if the "MA-" adjective prefix were used it would simply be: "KORIPUT KA". Other examples: "MABUQOT ANG TINDERA" (the saleslady is kind), but "KABUQOT SA TINDERA" (the saleslady is very kind).

- "A" or "AH" is a particle used to show disagreement. Another particle, "EY" is often used to show agreement or some surprise; while still another "OH" is used to exhort or request.

8 - QISOT is the root word for 'little' or 'small'.

- "LANANG" is the slur of "LANG + ANG".

GRAMMAR NOTES: The Basic Interrogatives

Various question words can be outlined for the different dialects and are as follows. Their use can be seen scattered throughout the twelve dialogs...

	Aklanon	Ilongo	Odionganon	Looconon	Kinaray-a	Romblomanon
"who"	SINQO	SINQO	SINQO	SINQO	SINQO	SINQO
"why"	HAMQAN	NGAQA	QASÍQ	BASÍQ	ANDÓT	BASÍQ
"what"	ANÓ	ANÓ	INAQO	ANÓ	ANÓ	ANÓ
"where"	SIQÍN	DIQÍN	RIQÍN	DIQÍN	DIQÍN	DIQÍN
"when" (past)	KANQO	SANO	KÁGUNO	KANQO	KANO	BÁQUNO
"when" (future)	HÍNQONO	SANO	SÁQUNO	SANQO	SANO	SÁQUNO
"which"	ANONG	ANONG	INAQO NAK	ANONG	ANONG	ANONG
"how much" "how many"	PILA	PILA	PILA	PÍLA	PIRA	PILA

* * * * * * * *

GRAMMAR NOTES: The Conjunctive Markers

There are a few common construction markers that are translated as and serve roughly the same function as the conjunctions in English. The most common is the Linking Marker, discussed on page 72, which also can be the translation for the English conjunctives: "which" or "that". Examples:

"The man that left for Manila was my father."
(AK) RO TAWO NGA NAGPANAW SA MANILAQ SI TATAY KO.
(IL) ANG TAWO NGA NAGLAKÁT SA MANILAQ SI TATAY KO.

"The money which was stolen was returned to me."
(AK) GINQULIQ KAKON DO KWARTA NGA TINAKAW KATO.

The fact that Aklanon and Ilongo illustrate the examples does not limit them to these dialects. All dialects bear these same words and constructions, except that Odionganon uses the word "NAK" instead of "NGA".

Other common conjunctive markers are as follows: (dialects are as ordered above)

"and"	AG	KAG	AG	KAG	KAG	KAG
"or" "or"	O UKÓN	O UKÓN	O UKÓN	O UKÓN	O UKÓN	O UKÓN
"because"	AY	KAY	KAY	KAY	HAY	KAY
"if"	KON	KON	KON	KON	KON	KON

The use of these above conjunctive markers can also be found throughout the twelve dialogs.

1. DAY, GABALIGYAQ KAMÓ SANG MOSKITERO?
(miss) (sell) (you) (Am)(mosquito net)

2. HUQO. MAY ARA MAN.
(Em)(here)(Dp&)

3. PILÁ INÍ?
(how much)(this)

4. SINGKO SINGKWENTA.
(five - fifty)

5. ABÁ! KAMAHÁL. KWATRO LANG.
(very dear) (four) (Dp.)

6. INDÍQ PWEDE. SINGKO LANG.
(not) (possible) (five) (only)

7. SIGE. MAY ARA MAN KAMÓ SANG BUTONES?
(Em) (here)(Dp&) (Am)

8. TAGPILÁ?
(how much apiece)

9. TATLO DIYES.
(three) (ten)

10. BA, DUHÁ SINGKO LANG.
(huh!)(two) (five) (Dp.)

11. MAPERDE AKÓ.
(lose)

12. PITÓ PESETAS, PWEDE?
(seven)(20 cents)(all right)

13. SIGE. SINGKO BYENTE TANÁN?
(five - twenty)(everything)

14. BILÓG NGA DIYES PESOS INÍ, MAY SINSILYO KAMÓ?
(solid) (Lm) (ten) (this)(Em) (change)

15. HUQO...SALAMAT.

---

1 - "DAY" is the standard term of address for girls or ladies below your status. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.
- "BALIGYAQ" is the root for 'to sell'.
- "SANG" the associative marker is often used in place of the object marker (SING).

5 - "KA-" is the prefix for adjectives, denoting 'very much so'.

8 - "TAG" is a prefix denoting 'apiece', 'at a time', generally putting things into a group. For example, "TAGULAN" means 'rainy season' from 'rain' (ULAN).

DIALOG TEN, The Volunteer at Market, Part 2--Aklanon Translation

1. DAY, GABALIGYAQ KAMÓ IT MOSKITERO?
(miss) (sell) (you)(Om) (mosquito net)

2. HUQO, MAY IYA MAN.
(Em)(here)(also-discourse marker used in answers)

3. PILÁ RA?
(how much)(this)(Cf.VIII,6)

4. SINGKO SINGKWENTA.
(five fifty)

5. SUS! KAMAHÁ¢. KWATRO ¢ANG.
(Jesus)(expensive)(four)

6. INDIQ PWEDE. SINGKO ¢ANG.
(not) (o.k.) (five)

7. BU¢ON KO. MAY UNAQ MAN KAMÓ NGA PAKÓT.
(take)(by me) (Em)(VI,2) (Lm) (button)

8. TIGPILÁ?
(how much apiece)

9. TATLO DIYS.
(three)(ten)

10. BA. DAYWA SINGKO ¢ANG.
(huh) (two) (five)

11. MAPERDE AKÓ.
(lose)

12. PITÓ PESEYTAS, PWEDE?
(seven)(20cents) (o.k?)

13. SIGE. SINGKO BYENTE SA TANÁN.
(five twenty) (Rm) (everything)

14. BILOG NGA DIYS PESOS RA. MAY SINSILYO KAMÓ?
(solid)(Lm) (ten) (this) (Em)(change)

15. HUQO...SA¢AMAT.

---

1 - DAY is the standard term of address for girls or ladies below your status. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.
- BALIGYAQ is the root for 'to sell'.
5 - KA- here is the prefix for adjective roots denoting 'very much so'.
7 - BU¢ON is the reduced root of BUO¢ (namely, BU¢-) along with the suffix -ON for future verbs emphasizing the goal or object of an action. Here the subject is taken for granted, it would be BU¢ON KO RO MOSKITERO if stated completely.
8 - TIG is a prefix denoting 'apiece', 'at a time', generally putting things into a group. TIGPILA (how much apiece); TIGTATLO (three by three); TIBSAMBATO (one by one). It also can denote seasons: U¢AN (rain)--TIGU¢O¢AN (rainy season); SILAK (sunlight)--TIGSILKLAK (summer season).

1. NIQ, MAY GINABALIGYAQ KAMÓ NGA MOSKITERO?
(miss) (Em) (sell) (you) (Lm)(mosquito net)

2. HÚQOD. MAY DUGYA MAN.
(Em) (here) (Dp&)

3. PIRÁ RA?
(how much)(this)

4. SINGKO SINGKWENTA.
(five - fifty)

5. ABÁW, KAMAHÁL GID. KWATRO PESOS LANG.
(wow) (most dear) (Dp*) (four) (Dp.)

6. INDÍQ PWEDE. SINGKO GID LANG.
(not)(possible) (five)(Dp*) (Dp.)

7. SIGE. MAY BUTONES KAMÓ NGA BALIGYAQ?
(O.K.)(Em) (buttons) (Lm) (sell)

8. TAGPIRÁ?
(how much apiece)

9. TATLO DIYES.
(three) (ten)

10. BAW, DARWA SINGKO LANG.
(two) (five) (Dp.)

11. MAPERDEY AKÓ.
(lose)

12. PITÓ PESEYTAS, PWEDE?
(seven) (20 cents)(all right)

13. SIGE. SINGKO BYENTE TANÁN.
(five-twenty) (everything)

14. BILÓG NGA DIYES PESOS DYA. MAY SINSILYO KAMÓ?
(solid) (Lm) (ten) (this) (Em)(change)

15. HÚQOD....SALAMAT.

---

1 - "NIQ" is the standard term of address for girls or ladies below your status. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.
- "NGA" links MOSKITERO with GINABALIGYAQ (mosquito nets which are sold)
- "BALIGYAQ" is the root for 'to sell'; "GINA-" the present object focus prefix.

5 - "KA-" here is the prefix for adjective roots denoting 'very much so'.

8 - "TAG-" is a prefix denoting 'apiece', 'at a time', generally putting things into a group. For example, "TAGULAN" means 'rainy season' from 'rain'(ULAN).

1. NIQ, MAY BALIGYAQ KAMÓ NGA MOSKITERO?
(miss) (Em) (sell) (you) (Lm)(mosquito net)

2. IGWA MAN.
(Em) (Dp&)

3. PILÁ DIYA?
(how much)(this)

4. SINGKO SINGKWENTA.
(five fifty)

5. ABÓ, MAHALMAHÁL. KWATRO LANG.
(wow)(somewhat dear) (four)(Dp.)

6. AH, INDÍQ PWEDE. SINGKO LANG.
(no) (not)(possible) (five) (only)

7. BULQÓN KO. MAY BUTONES KAMÓ?
(take) (by me) (Em)(buttons)

8. TIGPILÁ?
(how much apiece)

9. TATLO DIYES.
(three) (ten)

10. AH, DALWA SINGKO LANG.
(no) (two) (five) (Dp.)

11. PYERDE AKÓ.
(lose)

12. PITÓ PESEYTAS, PWEDE?
(seven)(20 cents) (all right)

13. SIGE. SINGKO BYENTE TANÁN.
(O.K.) (five - twenty)(everything)

14. BILÓQ NGA DIYES DIYA. MAY SINSILYO KAMÓ?
(solid)(Lm) (ten) (this) (Em) (change)

15. HUQO...SALAMAT GID.
(Dp*)

---

1 - "NIQ" is a standard term of address for girls or ladies below your status. Such public nicknames are quite common.
- "BALIGYAQ" is the root for 'to sell'.
- The "NGA" links MOSKITERO with BALIGYAQ (mosquito nets which are sold).

5 - Note the reduplication of the root "MAHAL" (dear, expensive), meaning 'a bit expensive'.

7 - "BUQOL" is the root for to 'get' or 'take'. Its reduced root is "BULQ-" along with the future object focus suffix "-ON" (see p. 64).

8 - "TIG-" is a prefix denoting "apeice" or "at a time", generally grouping things together. "TIGTATLO" would mean 'three at a time'. Together with reduplication in the root word, it can denote temporal units or seasons: TIGSILILAK (sunny season, summer), from SILAK. TIGULOLAN (rainy season), from ULAN (rain).

DIALOG TEN, The Volunteer at Market, Part 2--Odionganon Translation

1. NIQ, INGWA KA ET BALIGYANG MOSKITERO?
(miss) (Em) (you)(Om)(sell) (Lm) (mosquito net)

2. OHÓQ. MAY INGWA.
(Em)

3. TIGPILÁ?
(how much apiece)

4. SINGKO SINGKWENTA.
(five fifty)

5. ABÁ, KAMAHÁY. KWATRO YANG?
(very dear) (four) (only)

6. SINGKO YANG, AH?
(five) (Dp.)

7. SIGE. INGWA RA KAMÓ ET BUTONES?
(OK) (Em) (Dp&) (Om)(buttons)

8. TAGPILÁ?

9. TUYOQ DIYS.
(three)(ten)

10. ABÁ, RUHA SINGKO YANG.
(two) (five) (Dp.)

11. MALULUGI AKÓ.
(lose)

12. PITÓ PESEYTAS, YANG EY?
(7) (20cents)(Dp.)(Dp,)

13. SIGE. SINGKO BYENTE TANÁN.
(twenty)(everything)

14. BILÓG NAK DIYS KEYQI. INGWA KA ET SINSILYO?
(solid) (Lm)(ten) (this) (Em) (Om)(change)

15. OHOQ. SALAMAT.

---

1 - NIQ is a colloquial term of address for girls or ladies below your status level. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.
- BALIGYAQ is the root for 'to sell'. The glottal is dropped with the addition of the linking marker -NG.

2 - Note the idiomatic usage of two existential markers at the same time. This again reflects the nature of the living and changing dialect.

3 - TIG- is a prefix denoting 'apiece' or generally putting things into a group. TIGTUYOQ would mean 'three at a time' or 'three by three'.

8 - TAG- here is an alternate form of TIG- (see 3 above)

11 - Note the prefix MA- along with the duplication of the first syllable of the root word. MA- could stand alone, but the reduplication here shows a little more emphasis: "I really would lose out."

DIALOG TEN, The Volunteer at Market, Part 2 -- Romblomanon Translation

1. NIQ, MAY BALIGYAQ BA KAMÓ NGA MOSKITERO?
(miss) (En) (sell) (Dp?)(you) (Lm)(mosquito net)

2. HUQO, IGWA DA.
(En) (Dp&)

3. PILÁ INÍ?
(how much)(this)

4. SINGKO SINGKWENTA.
(five fifty)

5. ABÓ, KAMAHAYMAHÁY. KWATRO LANG.
(wow) (quite dear) (four) (Dp.)

6. AQ, INDÍQ MAQARI. SINGKO LANG.
(no) (not)(possible) (five) (only)

7. BUYQÓN KO. MAY BUTONES BA KAMÓ?
(take)(by me) (En)(buttons)(Dp?)

8. TIGPILÁ?
(how much apiece)

9. TOYÓ DIYS.
(three) (ten)

10. AH, DUHÁ SINGKO LANG.
(no) (two) (five)(Dp.)

11. PERDE EY.
(lose) (See IX, note on 7, page 78)

12. PÍTO PESETAS, PWEDE?
(seven) (20 cents) (all right)

13. SIGE. SINGKO BYENTE TANÁN.
(O.K.) (five-twenty) (everything)

14. DIYES PESOS INÍ. MAY SINSILYO KAMÓ?
(ten) (this) (En)(change)

15. HUQO....SALAMAT.

---

1 - "NIQ" is a standard term of address for girls or ladies below your status. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.

- "BALIGYAQ" is the root word for 'to sell'.

5 - "KAMAHAYMAHAY" shows reduplication of the root "MAHAY" (dear, expensive) and the adjective prefix "KA-", giving the meaning "a little bit too expensive". The initial reduplication lessens the meaning (a little expensive), but the "KA-" strengthens it again (too).

7 - "BUYA" is the root for to 'get' or 'fetch'. Its reduced root is "BUYQ-" along with the future object focus suffix "-ON".

8 - "TIG-" is a prefix denoting 'apiece' or 'at a time', generally grouping things together. TIGTOYO would mean 'three at a time'.

(Please refer to pages 25-26 for the basic concept of Focus, and to page 65 for the explanation of the Object Focus, which is somewhat related to the Referent Focus.)

The Referent Focus is the system of verb affixes that occur in a sentence which emphasizes or focuses on the referent of the action of a verb. (Please see page 34 for an explanation of what 'referent' entails.)

The mechanics of the sentences in this case is that instead of a word receiving "SA" or "KAY" it will receive the appropriate topic marker (ANG, RO, KAG and/or SI/SANDAY), the verb focus will receive the Referent Focus affixes, and the rest of the sentence will remain basically intact, except that the Subject or Doer of the Action will usually receive the Object or Associative marker. For example, the sentences--

(IL) ANG MGA BATAQ MAGAKANTA SA PRESIDÉNT.
(The children will sing for the president.)

(AK) SI MARIA GAQADTO KAY MAYOR.
(Mary is going to the Mayor.)

are in the standard Actor Focus. If we wish to change them to the Referent Focus, they would read as follows:

(IL) ANG PRESIDÉNT KANTAHÁN SANG MGA BATAQ.
(The president will be sung for by the children.)
(AK) SI MAYOR RO ADTUNÁN NI MARIA.
(The Mayor is the one to whom Maria will be going.)

Both 'president' and 'Mayor' remain referents of the action. However, in the first set of examples, each is just the simple referent; but in the second set, each is new both Referent and Topic (not Subject!) of the sentence. In all sentences, the subjects remain 'children' and 'Maria' respectively. However in the first set, they are both Subject and Topic; but in the second set, they are subject only and marked with the Associative Markers. This decided change of markers and focus illustrates that there is a definite change in meaning which the English translation cannot quite capture. In the above paradigm, simple referents becomes topics; and topic subjects become associatives. Though it may seem confusing, it can best be seen by only concentrating on the fact that a matter of emphasis (with decided shades of meaning) is in effect, with certain consistent grammatical or pattern changes. The fact that they are so consistent is what in the long run will make this focus easy to grasp, but only after a considerable deal of practice in order to 'get the feel' of Visayan sentence construction.

All the forms are identical to the forms for the Object Focus as stated on page 64 with the exception that they all have the suffix "-AN" occuring after the root word; and this is consistent with the future--instead of the object focus "-ON" suffix, there will be the "-AN" suffix. It is precisely this "-AN" suffix which typifies the Referent Focus.

EXAMPLES: (These examples strive to parallel those on p. 64 for construction.)

(RM) SINQO ANG GINATUDLOQÁN MO DIRÍ? (Who are you teaching here?)
(LC) OWÁQ AKÓ GINASUGTAN. (I am not permitted.) (from "SUGOT", to permit)
(AK) OWÁQ AKÓ PAGHIYUMHIYUMAN NIMO KAQINA. (You didn't smile at me earlier today.)
(IL) SIYÁ ANG BAKLÁN KO SING KARNE. (I will buy meat for him.)
(KR) GINBALIGYAQQÁN AKÓ NANDA ET MOSKITERO. (They sold me a mosquito net.)
(OD) NAMUYATÁN MO SIDÁ SA SINE. (Did you see him in the movie?)
(IL) BILINÁN DI SING DALÁ MO. (Leave your things here with me.)

DIALOG ELEVEN, The Volunteer Talks About the States, Part 1 — Ilongo Translation

1. TAGÁ DIQÍN KA SA STEYTS?
(from)(where) (Rm)(States) (Cf. II,7)

2. TAGÁ ILINÓY AKÓ.

3. DAKÓQ ANG INYONG BALÁY?
(large) (Tm)(your)(Lm)(house)

4. INDÍQ DAKÓQ, PERO LAQÍN SANG SA INYO, KAY KATUGNAW TOQ KAQAYO
(not) (large) (different)(Am)(Rm)(your) (since) (cold) (there) (good)

KON WINTER.
(if) (winter)

5. GAULAN SANG YELO DIDTO SA INYO?
(rain) (Am) (ice)(there) (Rm)

6. HUQO. KON WINTER.

7. MAY AWTO IKÁW?
(Em) (auto)

8. MAY ARA AKÓ SANG UNÁ, PERO GINBALIGYAQ KO.
(Em) (that) (Am) (once) (but) (sold) (by me)

9. KABALÓ KA MAGDALÁ?
(know) (drive)

10. SYEMPRE, KAHAPOS, IKÁW BA KABALÓ KA?
(of course) (easy) (Dp?) (know)

11. INDÍQ PA. MAPATUDLOQ AKÓ SA IMO?
(not) (yet) (have teach)(I) (Rm)(you)

12. PWEDE, PERO WAQÁY KITÁ SING DYIP.
(not have)(we) (Om) (jeep)

13. SIGE NA LANG. ANÓ ANG SALAKYÁN MO PAGKADTO MO DI?
(oh well) (what)(Tm) (ride) (your) (come) (here)

14. EROPLANO NGA MAGHALÍN SA SHIKAGO.
(airplane) (Lm)(come from)(Rm)(Chicago)

---

4 - "SANG" again is used here for comparison, "different from".
- "KAQAYO" is used idiomatically here much the same as 'good' is in English: it's good and cold in the States during Winter.

5 - There is no word for "snow" in the dialect, so they speak of "raining ice."

8 - Here "SANG", the associative marker, is again used to show past dating: here, "once upon a time, I used to have a car.."

10 - The "KA-" prefix here shows 'very much so', "very easy".

11 - Here the instrumental prefix and the "MA-" object focus prefix give the sense of: "I will have you teach me" with the focus or emphasis on 'me'.

13 - "SAKAY" is the root for 'to ride a vehicle'. The "LA" infix is used to stress something which is always used as a vehicle. The "-AN" prefix shows the location of the action: a thing which is [illegible] on.
ridden

DIALOG ELEVEN, Volunteer Talks About the States, Part 1--Aklanon Translation

1. TAGÁ SIQÍN KA SA AMÉRIKA? (Cf. II,7)

2. TAGÁ ILINÓY. (Cf. II,8)

3. MABAHO¢́ RO INYONG BA¢́AY IDTO?
(large) (Tm) (your)(house)

4. BÚKOT MABAHO¢́, PERO ¢AQÍN MAN SA INYO AY MA¢AMÍG ET MAYÁD
(VII,6) (different) (cold) (Om) (good)
IDTO KON WINTER.
(if)

5. GAO¢́AN **ET** YELO IDTO SA INYO?
(rain)(Om) (ice)

6. HUQO, KON WINTER.

7. MAY AWTO KA?
(Em)(car)

8. MAY AKON KATÓ, PERO GINBALIGYAQ NAKON.
(Em) (then) (but)(was sold) (by me)

9. ANTIGO KA MAGDA¢́A?
(know how) (carry; in this case it means 'drive')

10. SYEMPRE, MA¢́UMO. IKAW BA¢́A? KAANTIGO?
(of course)(easy) (IV,6) (know)

11. ÓWAQ PA. TUNQI AKÓ, HA?
(teach) (o.k?)

12. PWEDE, PERO ÓWAQ KITÁ ET DYIP.
(sure) (but)(without) (Om)

13. SIGE NA LANG. NANO RING GINSAKYÁN PAGADTO RIYA (SA PILIPINAS).
(oh well--) (what)(Tm) (ride) (come) (Rm)

14. EROPLANO NGA NAGHALÍN SA SHIKAGO.
(airplane)(Lm)(come from) (Chicago)

(to be continued)

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4 The phrase ET MAYAD is used here as an intensifier meaning "very". Other uses might be: NAGUTOM AKO IT MAYAD (I'm very hungry) or BARATO IT MAYAD (very cheap). It is idiomatically equivalent to the "but good" or "good and..." of American English, such as "good and cold", "I hit him a good one", or "good and cheap".

9 DA¢A, which normally means "carry" or "bring", is used idiomatically with reference to driving any vehicle; however to 'ride' a vehicle is SAKÁY.

11 TUNQI comes from the root word TUON ('teach'), which is reduced to TUNQ-. The suffix -I is the imperative form, emphasizing the receiver of the action: that is, "teach me".

12 OWAQ is a negative particle, negating (usually) statements of possession along with the marker ET. It is also used to negate past actions along with the verb prefix MAG-. Examples: OWAQ AKO MAGKAQON (I didn't eat) or OWAQ IMAW MAGSAKAY SA EROPLANO (He hasn't ridden an airplane.)

13 SAKAY is reduced to SAKY-. The GIN prefix and AN suffix emphasize a verb action in the past, putting focus on the place involved in the action: "ride on an airplane."

1. TAGÁ DIQÍN KAW SA AMÉRIKA?
(from)(where) (Rm) (Cf. II,7)

2. TAGÁ ILINÓY AKÓ.

3. BAHÓL ANG INYONG BALÁY?
(large) (Tm)(your)Lm)(house)

4. INDÍQ BAHÓL, PERO LAQÍN KA SA INYO, KAY TAMQAN KARAMÍG RUGTO
(not) (large) (but)(different)(A-Rm)(your)(since)(very) (cold) (there)
KON WENTER.
(if)(winter)

5. NAGAURÁN KANG YELO RUGTO SA INYO?
(rain) (Am) (ice)

6. HÓQOD. KON WENTER.

7. MAY AWTO IKÁW?
(Em) (auto)

8. HÓQOD. MAY AWTO AKÓ KAQUNÁ, PERO GINBALIGYAQ KO.
(Em) (then) (but) (sold) (by me)

9. MAQARAM KAW MAGDARÁ?
(know) (drive)

10. SYEMPRE, MAHULÁS. IKÁW, MAQARAM KAW?
(of course) (easy) (you) (know)

11. INDÍQ PA. MAPATUDLOQ AKÓ KANIMO?
(not) (yet) (have teach) (I) (you)

12. SARÁNG, PERO WARÁQ KITÁ ET DYIP.
(possible)(but) (none) (we) (Om) (jeep)

13. SIGE LANG. ANÓ ANG GINSAKYÁN MO PAGQAGTO MO RUGYA.
(oh well) (what) (Tm) (ride) (your) (come) (here)

14. EROPLANO NGA MAGHALÍN SA SHIKAGO.
(airplane)(Lm)(come from)(Rm) (Chicago)

---

4 - "KA SA" is short for the associative and referent marker combination "KANG SA" and is used here to show the comparison, "different from your place". "TAMQAN" is used idiomatically here as 'very much so', with some of the sense of our own English "good and cold". Literally TAMQAN means 'right, proper'.

5 - There is no word for "snow" in the dialect, so they speak of "raining ice."

9 - "DARA" literally means to 'carry' or 'lead on' or 'bring.'

11 - Here the instrumental prefix (PA) and the object focus ability prefix (MA) give the sense of "I will have you teach me" with the emphasis or focus on 'me'.

13 - "SAKAY" is the root for 'to ride a vehicle', but here it is reduced to 'SAKY-". The "-AN" prefix shows the location of the action: 'a thing which is ridden'.

DIALOG ELEVEN, The Volunteer Talks About the States, Part 1 -- Loocnon Translation

1. TAGÁ DIQÍN IKÁW SA AMÉRIKA? (Cf. II,7)

2. ILINÓY.
(Illinois)

3. MABÁHOL ANG INYONG BALÁY?
(large) (Tm)(your)(Lm)(house)

4. BUKÓN MABÁHOL, PERO IBÁ, KI SA INYO KAY MARAMÍG ITO KON WINTER.
(not (large) (different) (than) (Rm)(your)(since)(cold)(there)(if)

5. GAURAN YELO ITÓ SA INYO?
(rain)(ice)

6. HUQO, KON WINTER.

7. MAY AWTO KA?
(Em) (auto)

8. NANGUNÁ IGWA AKÓ, PERO BINALIGYAQ KO.
(then) (Em) (but) (sold) (by me)

9. ANTIGO IKÁW MAGDRÍB.
(know) (drive)

10. SYEMPRE. KADALÍQ LANG. IKÁW, ANTIGO MAN?
(of course) (quick) (Dp.) (Dp&)

11. INDÍQ PA. MAPATUDLOQ AKÓ SA IMO.
(not)(yet) (have teach)(I) (Rm)(you)

12. PWEDE, PERO OWÁQ KITÁ ET DYIP.
(possible) (none) (we) (Om)(Jeep)

13. BILÁNG. ANÓ ANG SAKYÁN MO PAQAYÁN ODÍ?
(never mind)(what)(Tm)(ride) (your) (go) (here)

14. EROPLANO NGA MAGHALÍN SA SHIKAGO.
(airplane)(Lm)(come from)(Rm)(Chicago)

---

4 - "KI SA" is used in comparisons with the force of 'than',here: "different from".
5 - "There is no word for snow" in the dialect, so they speak of "raining ice."
11 - Here the instrumental prefix (PA) and the object focus ability prefix (MA) give the sense of "I will have you teach me" with the emphasis or focus on 'me'.
13 - "BILANG" is an abbreviation for "BIRONAQ LANG" or "PABIROQ NA LANG" (let it be).
- "SAKAY" is the root for 'to ride on'. "SAKY-" is the reduced root, with the "-AN" referent ~~prefix~~ suffix showing the location of the action: 'a thing which is ridden'.

DIALOG ELEVEN, Volunteer Talks about the States, Part 1--Odionganon Translation

1. HARIQÍN KA SA AMÉRIKA?
(where)

2. SA ILINÓY.

3. RAKÓQ KAG INRO BAYÁY?
(large)(Tm) (your)(house)

4. BUKÓQ RA RAKÓQ, PERO IBA KI SA BILI KAY MAYAMÍG ROTÓ
(not)(Dp&) (but)(diff)(V,26) (since) (cold) (there)
KON WINTER.
(if)

5. NAGAQUYAQ ET YELO SA INRO?
(rain)(Om)(ice)

6. OHÓQ, KUNG WINTER.

7. INGWA KA ET AWTO?
(Em) (Om) (car)

8. INGWA TONG UNÁQ AKÓ, OGALING INGBALIGYAQ NAKOQ.
(Em) (Am) (there)(I) (but) (sell) (by me)

9. MAAYAM KA MAGMANEHO?
(know) (you) (drive)

10. SYEMPRE, KARALI YANG. IKÁW MAAYAM RA?
(of course)(easy) (Dp.) (Dp&)

11. INDIQ PA. MAPATUROQ AKÓ SA IMO?
(not) (yet) (teach)

12. MAARI RA. OGALING OYÁQ KITÁ ET DYIP.
(sure) (Dp&) (but) (none) (Om)(jeep)

13. BAD YANG. INAQO KAG IMONG SINAKYÁN PAPALI DILI?
(never mind) (what) (Em) (your) (ride) (come)

14. EROPLANO NAK NAGHALÍN SA SHIKAGO.
(airplane)(Lm) (come from) (Chicago)

(continued)

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4 - IBA, as we have seen (V,26) means "some, other"; it can also have the meaning of "different",as it does here.
- KI SA is the idiom for comparisons with "than" or "from"--'different from'.

8 - Note the use of the Assosiative Marker to show the past tanse (see I,6)
- ING- (without reduplication) is somewhat equivalent to the past tense, emphasizing the object of the action:"the car was sold by me."

1. TAGÁ DIQÍN KA SA AMÉRIKA?
(Cf. II,7)

2. ILINÓY.
(Illinois)

3. MABAHÓY ANG INDONG BALÁY?
(large)(Tm) (your)(Lm) (house)

4. BUKÓN MABAHÓY, PERO IBÁ KI SA INDO, KAY MALAMÍG TOQ KON WINTER.
(not) (large) (but)(different from)(your)(since)(cold)(there) (if)

5. NAGAUYAN ET YELO DIDTO?
(rain) (Om)(ice) (there)

6. HUQO. KON WINTER.

7. MAY AWTO KA?
(Bn)(auto)

8. IGWA AKÓ NING UNÁ, PERO GINBALIGYAQ KO NA.
(Bn) (Om)(before) (sold) (by me)(Dp.)

9. ANTIGO IKÁW MAGDRÍB?
(knew) (drive)

10. SYEMPRE, KADALÍQ LANG. IKAW MAN, ANTIGO?
(of course) (quick) (Dp.) (Dp&)

11. INDÍQ PA. MAPATUDLOQ AKÓ SA IMO.
(not yet) (have teach)(I) (Rm)(you)

12. PWEDE. PERO WAYÁQ KITÁ NING DYIP.
(possible) (none) (we) (Om) (jeep)

13. MAQUNÓ. ANÓ ANG GINSAKYÁN MO PAKARI DIRÍ?
(never mind)(what)(Tm) (ride) (your) (come)(here)

14. EROPLANO NGA MAGHALÍN SA SHIKAGO.
(airplane)(Lm) (come from)(Rm)(Chicago)

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4 - "KI SA" is used in comparisons with the force of 'than', but here "different from".
5 - There is no word for "snow" in the dialect, so they speak of "raining ice."
8 - "NING UNA" is the idiom for "beforehand" or even "once upon a time"
10 - "KADALIQ" is used here in the sense of "very easy".
11 - Here the instrumental prefix (PA) and the object focus ability prefix (MA) give the sense of "Can I have you teach me?" with the emphasis on 'me'.
13 - "SAKAY" is the root word for 'to ride on'. "SAKY-" is the reduced root, with the "AN" suffix showing the location of the action: 'a thing which is ridden'.

The Associative Focus is the system of verb affixes which emphasize or focus on the instrument, reason, companion, or other factors somehow associated with the action of the verb, but neither the direct actor nor action itself. Unfortunately most uses of this type of focus have all but died out in the West Visayan dialects. Ilongo and Loocnon have only rare uses for it; while Aklanon has a full system still in practice, but with even some mutations of the original affixes.

The forms as once existed for all the West Visayan dialects are as follows:

present:	IGA-	(very rare), now transformed to GINA-
past, positive:	IN-	(used, but quite rare)
future:	I-	(quite frequently used, especially as imperative)
ability:	IKA-	(also quite frequent)
perfect:	IG-	(infrequent)
past, negative:	IG-	(infrequent)(but used)
causative:	IPA-	(frequent)

Let us now look at a paradigm or chart which will show the use of both the associative and the associative focus, and how they work:

(AK) GASIQAD AKO ET KARNE KU SIYAW SA DAPAØAN.
(cut) (I) (Om) (meat)(Am) (knife)(Rm)(cutting board)
("I will cut the meat with a knife on the cutting board.")

This shows the associative marker being used in a sentence where the actor of the sentence ('I') is the Topic ("AKO"). However, the associative can be made the topic of the sentence, and, hence, the Associative Focus will be used:

(AK) RO SIYAW ISIQAD KO ET KARNE SA DAPAØAN.
(Tm)(knife) (cut) (I) (Om) (meat) (Rm)(cutting board)
("The knife will be what I cut the meat with on the cutting board.")

Now the associative, that is the instrument in the action ('the knife') is made the Topic of the sentence ("RO SIYAW").

Some other examples of the associative focus are as follows: (Aklanon)

OWAQ NAKON IGSIQAD [illegible] ET KARNE RO SIYAW.
(not)(by me)(did cut) (Om) (meat)(Tm) (knife)
("The knife was not what I cut the meat with.")

RO ANWANG HAY IKAARADO ET ØANAS.
("The carabao can be used to plough the rice fields!")

IØAHAQ MO RO KARNE SA KUØON.
("Cook the meat in the pot")--Here the associative is used with what might normally be taken to be object, that is 'cook the meat'. But in effect, the meat is only associated with the action of cooking, and when it is emphasized the associative and not the object focus is called for.

RONDAYANG KWARTA HAY IPABAYAD NAKON PARA SA UNIFORM.
("This money is what I will use for payment for the uniform.")

This is by way of introduction only to the Associative Focus, so that when you arrive you will be able to "fish out" the forms existing and used in your dialect. The focus was very active in the proto-language some thousands of years ago, but it is used with varying degrees of frequency in each dialect; but, unfortunately, sufficient research hasn't been done on it yet.

* * * * * * *

The CAUSATIVE FOCUS, which is obtained with almost all other focuses by the simple addition of the prefix "PA-" (occuring after the other prefixes, however), is very frequent and common. It has been jokingly called "the lazy man's focus" since it is used to show that you caused or were instrumental in an action, but that you personally did not do the work. For example,

(AK) GINOBRA NAKON RO BAǴAY. (The house was made by me.)
(make)(by me)(Tm)(house) (I built the house.)
(AK) GINPAOBRA NAKON RO BAǴAY. (I had the house built.)
(The house was had built by me.)

The simple addition of the prefix changes the whole focus of the sentence in all of the dialects. (See Dialog Eight, line 6 for use of the prefix; as also Dialog Eleven, line 11.) Instead of having an actor who acts, the prefix shows that the actor only influences or causes, but does not really act himself.

As a summary of the many types of focus, and to show how the "PA-" prefix works, let us look at the following paradigm. Even if the examples here given are in Aklanon, verbatim translations into the other five dialects are directly possible, but would be too space consuming.

(a) NAGLINGKOD RO TAWO SA BANGKOQ. (The person sat down on the bench.)
(sit) (Tm)(man) (Rm) (bench)
(c) GINLINGKORAN RO BANGKOQ KU TAWO. (The bench was sat on by the person.)
(sit) (Tm) (bench) (Am) (man)

These above two sentences show two focus possibilities. The first illustrates the Actor Focus, with the Topic of the sentence being the actor, the one who sat down. The second illustrates the Referent Focus, with the Topic of the sentence being the Referent of the Action, or the place where the action occured. Note how the subject of the sentence when it is not topic is made the Associative. (Some dialects which do not have an active associative marker use the Object Marker, but in the same way.)

Now look at how the Causative Focus changes the whole tenor of the sentence.

(a) NAGPALINGKOD RO TAWO IT BISITA SA BANGKOQ.
(sit) (Tm)(man) (Om)(visitor)(Rm) (bench) CAUSATIVE/ACTOR FOCUS
("The person had the visitor sit down on the bench.")
(b) GINPALINGKOD RO BISITA KU TAWO SA BANGKOQ.
(sit) (Tm)(visitor)(Am)(man) (Rm) (bench) CAUSATIVE/OBJECT FOCUS
("The visitor was made to sit down on the bench by the person.")
(c) GINPALINGKORAN RO BANGKOQ KU TAWO SA BISITA.
(sit) (Tm)(bench) (Am)(man) (Rm)(visitor) CAUSATIVE/REFERENT FOCUS
("The bench was where the person had the visitor sit down.")

Note, in particular, how the third example has the special variation: normally (in 'a') BISITA is the object of the verb; but in 'c' it is made the referent. Such changes as this follow a pattern which, once more, will take much time and effort in learning as you progress in ability at your own particular dialect.

1. MATANQAW KITÁ SA SINE, MIGS.
(see) (we) (Rm)(movie)(friend)

2. SIGE. MAQANÓ TA? MASAKÁY O MALAKÁT?
(OK) (do) (we) (ride) (walk)

3. AMBOT, SA IMO. (Cf. VI,4)
(don't know)(Rm)(you)

4. LAKÁT LANG, KAY MALAPIT MAN.
(walk) (Dp.) (since) (close)(Dp&)

5. SINQO ANG PABORITO MONG ARTISTA?
(who) (Tm) (favorite)(your(Lm) (actor)

6. AMBOT. SI ELBIS PRESLIY SIGURO.
(Tm) (probably)

7. NAKITÁQ MO NA SIYÁ SA PERSONÁL?
(seen)(by you)(Dp.)(he) (in person)

8. INDÍQ PA, PERO PERME KO GINATANQAW ANG IYA PELÍKULA, KAG PERMI
(not) (yet) (always)(me) (see) (Tm) (his) (films) (and) (always)

ÁKO NAGAPAMATIQ SANG IYA MGA KANTA.
(hear) (Am) (his)(Pm) (song)

9. MANGARANON ANG MGA ARTISTA, NO?
(rich) (Tm) (Pm) (stars) (aren't they)

10. HUQO. MANGARANON, PERO INDÍQ SILÁ MALIPAYON.
(not) (they) (happy)

11. NGAQA?
(why)

12. KAY MABUDLAY ANG ILAQ PANGABUHIQ.
(since) (difficult)(Tm)(their)(Lm) (life)

13. HUQO. PERMI MAN SILÁ GINADIBÓRS, NO?
(Dp&)(they) (divorce) (aren't they?)

14. HUQO. SI ELÍSABET TEYLOR MAY APQAT KA BANA.
(Tm) (Rm) (four)(Pm)(husband)

15. SA AMON DÍRI, GINADILIQÁN MAGDIBÓRS.
(Rm)(ours) (here) (forbid)

16. MAS MAQAYO PARÁ SA MGA BATAQ KON WALÁQ DIBÓRS.
(more) (good) (for) (Rm)(Pm)(child) (if) (no)

17. ARI DI KITÁ SA SINE. ÁKO LANG ANG MABAYAD.
(this)(here)(we)(Rm)(movie) (Dp.) (Tm) (pay)

18. AY! SALAMAT GID.
(Gee!) (thanks) (Dp*)

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7 - "NAKITAQ" is here a stative verb emphasizing the object or referent of the action.
9/13 - "NO" or "ANO" are used as tag question markers.

DIALOG TWELVE, The Volunteer Talks About the States, Part 2--Aklanon Trans.

1. MOS KITÁ MATANQAW SA SINE.
(let's go) (see) (Rm)(movie)

2. SIGE. GAALÍN KITÁ, MASAKÁY O MABAGTAS?
(do) (ride) (hike)

3. TAMO, KIMO. (Cf. VI,4 and III,9)

4. BAGTAS LANG, AY MA¢APÍT ¢ANG.
(near)

5. SINQO RO PABORITO MO NGA ARTISTA?
(who) (favorite) (actor)

6. TAQO. SI ELBIS PRESLI GIATO.
(Tm) (maybe)

7. HAKITQAN MO ¢ON IMÁW NGA PERSONÁL?
(seen) (by you)(now) (he) (Lm)

8. OWÁQ PA, PERO PERMI KO GINATANQAW RO ANANG MGA SINE AG PERMI
(always)(by me) (his) (and)

AKO NAGAPAMATIQ SA ANANG MGA KANTA.
(hear) (song)

9. MANGARANON RO MGA ARTISTA, ANÓ?
(rich) (tag question marker)

10. HUQO, MANGARANON SANDA, PERO BUKÓN GID ET MALIPAYON.
(they) (happy)

11. HAMQAN?
(why)

12. MABUDLAY ABI DO ANDANG PANGABUHIQ.
(hard) (since) (their) (life)

13. HUQO. PERMI MAN SANDA GINADIBÓRS, ANÓ?
(they) (divorce)

14. HUQO. SI ELISABET TEYLOR MAY APAT KA ASAWA.
(Tm) (Em)(four)(Pm)(husband)

15. SA AMON IYA, BAWA¢ RO DIBORS.
(Rm)(ours)(here)(forbid) (divorce)

16. MAS MAYÁD PARA SA MGA UNGAQ KON OWAQ ET DIBORS.
(--better)(for)(Rm) (child)(if) (no)

17. IYA ¢ON KITA SA SINE. AKÓ ¢ANG RO GABAYAD.
(Tm) (pay)

18. SUS! KABUOT KA. SA¢AMAT GID NGA ABÓQ.
(Jesus)(kind)

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7 - HAKITQAN contains the reduction of KITAQ (to see), **KTTQ**. The prefix HA and the suffix AN show the past form of the verb emphasizing the person seen.

1. MATANQAW KITÁ SA SINE?
(see) (we) (Rm)(movie)

2. SIGE. MAQANÓ KITÁ. MASAKÁY UKÓN MAPANAW.
(OK) (do) (we) (ride) (walk)

3. AMBAY, KANIMO.
(don't know)(up to you) (Cf. VI,4)

4. MAPANAW LANG KITÁ, HAY MARAPIT MANLANG.
(walk) (Dp.) (since) (nearby)(Dp&)(Dp.)

5. SINQO ANG PABORITO MONG ARTISTA?
(who) (Tm) (favorite)(your)(Lm)(star)

6. AMBAY. SI ELBIS PRESLIY SIGURO.
(Tm) (probably)

7. NAKITÁQ MO TANÁ SA PERSONAL?
(see) (you) (he) (Rm)("in person")

8. WARÁQ PA. PERO PERMI AKÓ NAGASØLONG KANG ANANG SINE, KAG PERMI AKÓ
(not) (yet) (always) (watch) (Am)(his)(Lm) (and)

NAGAPAMATIQ KANG ANANG MGA KANTA.
(listen) (Am) (Pm) (song)

9. MANGARANON ANG MGA ARTISTA, ANÓ?
(rich) (Tm) (Pm) (star) (aren't they?)

10. HØQOD. MANGARANON, PERO INDÍQ SANDA MASADYA.
(but) (not) (they) (happy)

11. WANHÁW?
(why)

12. HAY MABUDLAY ANG ANDANG PANGABUHIQ.
(since) (difficult) (their)(Lm) (life)

13. HØQOD. PERMI LANG SANDA GINADIBÓRS, ANÓ?
(always) (Dp.) (they) (divorce) (aren't they?)

14. HØQOD. SI ELISABET TEYLOR KAPQAT RØN MAMANA.
(Tm) (fourth(Dp.) (have/marry a husband)

15. DUGYA SA AMON, WARÁQ TI DIBÓRS.
(here) (Rm) (ours) (no) (Om)

16. MAS MAYÁD PARA SA MGA KABATAQAN KON WARÁQ IT DIBÓRS.
(much) (good)(for) (Rm)(Pm) (children)(if) (no) (Om)

17. DUGYA RØN KITÁ SA SINE. AKÓ LANG ANG MABAYAD.
(Dp.) (Rm) (Dp.) (Tm) (pay)

18. SALAMAT.

---

7 - "NAKITAQ" is here a stative verb emphasizing the object or referent of the action.
15 - "TI" is here used as a phonetic variant of "IT".

DIALOG TWELVE, The Volunteer Talks about the States, Part 2 -- Loocnon Translation

1. MOS, MATANQAW KITÁ ET SINE.
(go) (see) (we) (Om)(movie)

2. SIGE. MOS. MASAKÁY KITÁ O MAPANAW LANG?
(ride) (or) (walk) (Dp.)

3. ILÁM BAY.
(don't know) (Cf. VI,4)

4. MAPANAW LANG KITÁ, MALAPIT MANLANG.
(walk)(Dp.) (nearby)(Dp&)(Dp.)

5. SINQO ANG PABORITO MO NGA ARTISTA?
(who) (Tm) (favorite)(your)(Lm)(actor)

6. ILÁM. SI ELBIS PRESLIY SIGURO.
(Tm) (probably)

7. NAKITÁQ MO RUN IMÁW SA PERSONÁL?
(seen)(by you)(Dp.)(he)(Rm) ("in person")

8. OWÁQ PA. PERO PERMI KO GINATANQAW ANG ANANG PELIKULA, KAG GINAPAMATIQAN
(not yet) (but)(always) (see) (Tm) (his)(Lm) (film) (and) (listen to)

ANG ANANG KANTA.
(Tm) (song)

9. MANGARANON ANG MGA ARTISTA, NO?
(rich) (aren't they?)

10. HUQO. MANGARONON, PERO BUKÓN SANDA MALIPAYON.
(rich) (not) (they) (happy)

11. BASÍQ HAW?
(why) (that)

12. MABUDLAY ABI ANG ANDANG PANGABUHIQ.
(difficult)(since) (their)(Lm) (life)

13. HUQO. PERMI SANDA GINADIBÓRS, NO?
(always) (divorce) (aren't they?)

14. HUQO. SI ELISABET TEYLOR AY NAKAQAPQAT ET ASAWA.
(Tm) (Vm) (have four)(Om) (spouse--husband)

15. ODI, OWAQ GINATUGÓT ANG DIBÓRS.
(here)(not) (permit) (Tm)

16. MAS MAYÁD PARA SA MGA ONGAQ ANG OWÁQ ET DIBOR-S.
(much) (good)(for)(Rm)(Pm)(child) (Tm) (none)(Om)

17. ODÍ RUN KITÁ SA SINEHÁN. AKÓ LANG ANG MABAYAD.
(Dp.) (Rm) (theatre) (Dp.) (pay)

18. SALAMAT GID.
(Dp*)

- "NAKITAQ" is here a stative verb emphasizing the object-referent of the action.

DIALOG TWELVE, The Volunteer Talks About the States, Part 2--Odionganon

1. MAMUYÁT KITÁ ET SINE.
(see) (Om)(movie)

2. SIGE. MAQONÓ KITÁ, MASAKÁY O MAPANAW?
(do) (ride) (walk)

3. ILAM, SA IMO.
(not know)

4. MAPANAW YANG KAY MAYUNGÓT RA.
(since) (close)

5. SINQO KAG PABORITO MONG ARTISTA?
(who) (Tm) (favorite)(your) (actor)

6. ILAM. SI ELBIS PRESLI SIGURO.
(Tm) (probably)

7. NAMUYATÁN MO SIDÁ SA PERSONÁL?
(seen) (by you) (he) (Rm)

8. OYÁQ PA. PERO PERMI KO SIDÁ NAMUYATÁN SA PELÍKULA.
(by me)(they) (see) (Rm)(movie)

9. MANGARANON KAG MGA ARTISTA, NO?
(rich) (Tm)(Pm) (star) (tag question marker)

10. OHÓQ, MANGARANON, OGANG BUKÓQ RA SINRA MALIPAY.
(but) (not) (happy)

11. ASÍ?
(why)

12. MAPILAY RA KAG INRANG PAGPANGITÁQ.
(hard) (Tm) (their) (life)

13. OHÓQ. PERMI SINRA MAGADIBORSYO.

14. OHÓQ. SI ÉLISABET TEYLOR MAKAUPÁT EY.
(four)(now)

15. SA AMOQ, BAWAL KAG MGA DIBORSYO.
(Rm)(ours) (forbidden)(Tm) (divorce)

16. BINTAHÁ SA MGA ANÁK KUNG OYÁQ ET DIBORSYO.
(good) (child)(if) (none)(Om)

17. MALI EY KITÁ SA SINEHAN. AKÓ YANG ET MABADAR.
(here) (theatre) (Om) (pay)

18. SALAMAT, HA?

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7 - NAMUYATAN is the combination of MUYAT ('to see'), and the affixes NA- and -AN which denote past ability 'have you been able to' and focus on or stress the referent (indirect object) of the verb: 'see him'.

14 - MAKA- is the prefix meaning 'able to'; UPAT is the root word for 'four'. The literal translations reads: 'she was able to reach four'.

16 - BINTAHA SA has the force of 'it is better for'

DIALOG TWELVE, The Volunteer Talks About the States, Part 2 — Romblomanon Translation

1. HOY AMIGO, KARÍ. MASIRO KITÁ NING SINE.
(hey)(friend)(go) (see) (we) (Om) (movie)

2. SIGE. MASAKÁY KITÁ O MAPANAW LANG?
(ride) (or) (walk) (Dp.)

3. ILÁM BAY.
(don't know)

4. MAPANAW NA LANG KITÁ. MALAPIT LANG DA.
(walk)(Dp.)(Dp.) (nearby) (Dp.)(Dp&)

5. SINQO ANG IMONG PABORITO NGA ARTISTA?
(who) (Tm) (your)(Lm)(favorite) (Lm) (actor)

6. ILÁM. SI ELBIS PRESLIY SIGURO.
(Tm) (probably)

7. NAKITÁQ MO NA BA SIYÁ SA PERSONÁL?
(seen)(by you)(Dp.)(Dp?)(he)(Rm)("in person")

8. WAYÁQ PA, PERO PERMI KO GINASIRO ANG IYA NGA PELIKULA, KAG GINAPAMATIQAN
(not yet) (but)(always) (see) (Tm)(his) (Lm) (films) (and) (listen to)

ANG IYA NGA KANTA.
(Tm)(his) (Lm) (song)

9. MANGARANON ANG MGA ARTISTA, NO?
(rich) (Tm) (Pm) (aren't they?)

10. HUQO. MANGARONON, PERO BUKÓN SANDA MALIPAYON.
(rich) (not) (they) (happy)

11. BASÍQ HAW?
(why is that)

12. MALIBUG ANG ANDANG PANGABUHIQ.
(hard) (Tm)(their)(Lm) (life)

13. HUQO. PERME DA SANDA NAGADIBÓRS, NO?
(always)(Dp&) (they) (divorce)(don't they?)

14. HUQO. SI ELISABET TEYLOR MAY APQAT NA KA ASAWA.
(Tm) (Em)(four) (Dp.)(Pm)(spouse-husband)

15. WAYÁQ GINATUGOT ANG DIBÓRS DIRÍ.
(not) (permit) (Tm) (divorce)(here)

16. MAS MAQAYO SA MGA UNGAQ ANG WAYÁQ DIBÓRS.
(much) (good) (Rm)(Pm)(child) (Tm) (no) (divorce)

17. YARI NA KITÁ SA SINEHÁN. AKÓ LANG ANG MABAYAD.
(here)(Dp.) (Rm) (theatre) (I) (Dp.) (Tm) (pay)

18. SALAMAT, HA?

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7 - "NAKITAQ" is here a stative verb emphasizing the object-referent of the action.

GRAMMAR NOTES: The Case of the Missing Links

One of the most important facts about language in general, and language learning in specific, is that LANGUAGE IS ORAL AND NOT BASICALLY WRITTEN. We often feel more secure if we see a word written, and we get out of everyday problems in language by spelling: "I mean 'r-e-d', not 'r-e-a-d'." Yet, actually the invention of writing came quite late in the whole history of man; and many, many people on the face of the earth have little or no knowledge of any form of script or writing. Language is basically speech; and the science of language is linguistics. Most of us, including the present author, fear formal linguistics with its big terminology. Yet there is much that the linguist can offer to help us learn the Visayan dialects quicker. Hence, fear of 'big names' in linguistics is unwaranted if what we can learn will not only assist us generally, but give us chances to make big strides in both speed and efficiency.

The title of this section should be "MORPHOPHONEMIC REDUCTION", something which we have spoken about quite a bit. It probably is scarey--a big word with little content to most. Yet the process is occurent throughout the Visayan grammar and vocabulary and is important. We even have it in English; and sometimes the confusion of writing makes it worse. (Take the case of "woman" and its plural, "women". In spelling we change the 'a' of "woman" to 'e' in "women". Yet where is the real change? The true change is one of sound and occurs in the first syllable: /wuman/ becomes /wIman/.)

The various instances of morphophonemic reduction, or "sound changes" (NOT letter changes!), or even "missing links" of sound or 'letters' are rather few and simple in Visayan, and can be outlined here. But they are only outlined; as you go about learning your dialect, and various words or sounds puzzle you, if you can grasp these rules, you will also be able to understand just what happened to words. For example, can you see the similarities and the changes in the following word pairs?

BÚKID - BUKÍRAN
MAYÁD - KAMAGÁYRAN
ÁDTO - ADTUNÁN
INÓM - ÍMNA
KAQÓN - KÁNQA
SÍLAK - TIGSILÍLAK

BUGÁG - BUGAGGÓN
NIQÓG - KANYÓGAN
TAKÁW - MANAKÁW
BALÁY - PANIMALÁY
GAHÚG - LINAHÚG
TUDLÓQ - MANUNUDLÓQ

The following rules and their instances should prepare you and make you aware of the possibilities occuring within your dialect. (Actually, these are not 'rules', but rather 'observations'.)

(1) STRESS CHANGE. Stress will usually move over one or even more syllables when various suffixes are added to the root word. This is most normal since, as we have noted, the second last syllable is stressed. Hence, with additional syllables added, the stress will have to move at least the number of syllables over equivalent to those which were added. Examples:

MÁNGGAD (wealth) - MANGGARÁNON (rich)
SÍMBA (worship) - SIMBÁHAN (church)
ESKWÉLA (student) - ESKWELAHÁN (school)

Sometimes it is important to note that some suffixes, which may appear identical, are really different. Like the "-AN", which can be used to make a noun or verb. The verb suffix "-ÁN" carries (usually) the accent to the final syllable; whereas the noun suffix "-AN" accents the penultimate (second last syllable). Examples: (as stated on p. 8)

HAMBANGÁN (will be played with), a verb, or PAGKAQÓN (having eaten)
HAMPÁNGAN (a toy), a noun, or PAGKÁQON (food, edibles)

(2) VOWEL LOSS, CHANGE, OR REDUCTION usually occurs when a weak or unstressed vowel is "upstaged" by accent or addition within a different syllable in the word. Hence, when there is a major stress on the last syllable (ultimate), usually the primary syllable receives a secondary stress, and the penultimate is dropped. However, when the first syllable is stressed, and suffixes are added, then the vowel in the penultimate is usually changed.

ASÁWA (spouse) - ASAWQÁN (will be married)
ÁDTO (go) - ADTUNÁN (will be gone to)
NIQÓG (coconut) - KANYÓGAN (coconut plantation)

GRAMMAR NOTES: The Case of the Missing Links (Morphophonemic reduction)

OBUS (low) - MAPAINUBSANON (humble)
AGI (pass by) - HAQAGYAN (will be passed by)
HUGOD (industrious) - HINUGDAN (in the mood to work)
SAYOD (knew) - NASAYRAN (is to be known)
TUBÓ (sugar cane) - KATUBWAN (sugar plantation)

(3) ASSIMILATION is the process whereby the sound 'NG' is changed to either 'M' or 'N' or else remains 'NG' due to the articulation of the following consonant. We might say 'it is easier to pronounce' if the sound is 'changed' or articulated in a different position of the mouth, depending on where the next consonant is to be articulated. Hence, if the sound 'NG' occurs before the following letters, the following changes will take place:

(a) before 'B' or 'P' sound, 'NG' assimilates to 'M'. Examples:

SANG BILOG	becomes	SAMBILOG
SANG BULAN		SAM BULAN
SANG BATO		SAMBATO
KASING BANWA		KASIMANWA
PANG + BALITAWAN		PAMBALITAWAN
SANG + BISAYAQ		SAM BISAYAQ

(b) before 'D', 'T', 'S', 'L', 'R' or 'Y' sound, 'NG' assimilates to 'N'. Examples, in this case, are a matter of 'quick conversation' since most words in this category have gone a step further in morphophonemic reduction and also have consonant reduction (which will be #4 in this present discussion).

SANG DAKÓP	is pronounced	SAN DAKÓP	(one catch)
SANG TIMOQ		SAN TIMOQ	(one finger full)
SANG SOPUT		SAN SOPUT	(one bag full)
SANG SIPAQ		SAN SIPAQ	(one kick)
SANG LIBO		SAN LIBO	(one thousand)

(c) before 'G', '¢', 'K', 'H', or 'W' sound, the 'NG' is usually retained. Examples:

SANGKURÓT	(a little bit)	PANGHUNÁS	(becoming low tide)
SANG GANTA	(one ganta)	PANGWANGÚT	(to be peeved at)
PANG¢AKAD	(one large step)	SANG GATÚS	(one hundred)

(4) CONSONANT REDUCTION is the loss of a consonant due to previous assimilation. It corresponds directly to the rules as stated above for assimilation. Examples:

KASING + BANWA	becomes	KASIMANWA	(fellow citizen)
PANG + BISA¢A		PAMISA¢A	(phrase)
PANG + TINDÁHAN		PANINDÁHAN	(go marketing)
PANG + TIMÓQ		PANIMÓQ	(to take by small handfuls)
PANG + DUMDUM		PANUMDUM	(to think or reflect)
PANG + SUGIRON		PANUGIRON	(to tell a tale)
MANG + TÁKAW		MANAKÁW	(a thief)
PANG + RILIS		PANILÍS	(a railroad)
PANG + KALISÚD		PANGALISÚD	(to suffer)

Note how each of the above examples follows the rules for assimilation, but then the first consonant of the root word is dropped. Hence, both ASSIMILATION and CONSONANT REDUCTION take place.

(5) CONSONANT GEMINATION IS A MATTER OF SPEAKING AND NOT OF WRITING. It is simply the process where a sound is repeated in the pronunciation of a word, especially when affixation takes place. BUGA¢ + ØN = BUGA¢¢ÓN or ÁPOY + AN = ÁPPOYÁN

GRAMMAR NOTES: The Case of the Missing Links (Morphophonemic reduction)

(6) METATHESIS is the changing of the positions of sounds. Again, this is most occurant when the process of affixation (especially suffixes) takes place on a word.

INOM	Becomes	IMNA
KAQON		KANQON

In the first example, notice how the 'M' and the 'N' "switch positions" and, in the second, how the 'N' and the glottal stop also "switch".

(7) CONSONANT CHANGE is the most frequent form of reduction, and the following instances can be noted.

(a) The 'D' sound changes to 'R' (or sometimes 'L') in the presence of affixation. Examples:

BUKID	becomes	KABUKIRAN
SAYUD		NASAYURAN
SUGID		PANUGIRON (also #3b and #4 from above)
SUGID		SUGILANON
MANGGAD		MANGGARANON

(b) The fricative 'ɸ' of Aklanon changes to 'L' in the presence of an 'I' sound (whether preceding or following); and changes to 'Y' if it is first in a word which follows another word ending in 'D', 'T', 'S', 'L', 'R' or 'Y'. Examples:

ɸAHUG	becomes	LINAHUG (to be naughty)
ɸANGAS		LINANGAS (to be noisy)
ɸAQGAQ		LINAQGAQ (to boil in water)
KASAYUD ɸON	is said as	KASAYUD YUN (know now)
TAPUS ɸON		TAPUS YUN (finished now)
MAGSAYSAY ɸON		MAGSAYSAY YUN (tell now)

(8) REDUPLICATION is the process of repeating part of a word or even the entire word itself. Various types of reduplication are always occurant, and involve various types of change in meaning.

(a) Total reduplication of a word usually involves a meaning of artificiality, or in some way lessens its quality. Examples:

TAWO (a person)	TAWO-TAWO (a puppet)
BALAY (a house)	BALAY-BALAY (a doll house)
KAQON (to eat)	KAQON-KAQON (to nibble a bit at a time)
BUɸOS (to replace)	BUɸOS-BUɸOS (to alternate back and forth)
TIYOG (to turn)	TIYOG-TIYOG (a man about town)
MALAMIG (cold)	MALAMIG-LAMIG (cool)
MAQINIT (hot)	MAQINIT-QINIT (warm)

(b) Partial reduplication of the first syllable of a word usually denotes extension, either of time or quality.

TULOG (sleep)	TUTULOG (will sleep) (OD)
BUQOT (one's psyche)	MAHUSBUQOT (God, the all powerful force)
SILAK (sunshine)	TIGSILILAK (summertime, the sunny season)
ULAN (rain)	TIGULULAN (the rainy season)
TAHI (to sew)	MANANAHI (a tailor) (also #3b and #4 above)
HILAW (raw, uncooked)	MANGINGILAW (a cannibal, one who always eats raw)

The last four examples here show various sorts of reduplication. The last two show the "MANG-" prefix, assimilation and reduction, and a reduplication of the nasal sound plus the first vowel of the root word. The previous two show reduplication of the first vowel plus addition of the letter 'L' (in Aklanon it would be 'ɸ').

DIALOG ONE

THE VOLUNTEER MEETS HIS HOST, Part 1.

1. Good afternoon.
2. Good afternoon.
3. Have you just arrived
4. Yes. Just a little while ago.
5. When did you arrive in the Philippines?
6. On September 15. But after two days in Manila, I went to Pototan.
7. What did you do there?
8. I taught at their school.
9. Where did you stay?[a]
10. I stayed with Frank Quimby, who is the Peace Corps in Pototan.
11. You're probably tired.[b] Would you like to lie down?
12. Yes, I'm very tired. Where is my bed?
13. Upstairs.[c]
14. Thanks a lot.

---

[a] - The word "stay" in English is idiomatic. Filipinos ask where you slept or where you lied down.

[b] - As in English, there are two words one for tired (meaning physically or mentally worn out) and one for sleepy (meaning quite ready to fall asleep). They should not be confused, since one can be tired, but not very sleepy at the same time.

[c] - Literally, in Visayan, it would be "on top" or "above", or in Odiongan, "on high".

DIALOG TWO

THE VOLUNTEER MEETS HIS HOST, Part 2.

1. How are you?[a]
2. Fine, thanks. And you?
3. Just fine. Are you still tired?
4. Not any more.
5. Are you hungry?
6. Not now. I ate at the restaurant for lunch.
7. Where do you come from in the States?
8. From Chicago, Illinois.
9. How many are there in your family?[b]
10. There are three of us. One younger sister, and one older brother.
11. Can I leave my things here since I have to[c] go to school?
12. Sure. Just leave them behind.
13. Thanks. I'll be going now.[d]
14. All right.

Notes:

[a] - Filipinos usually ask "Where are you going?", "Where are you coming from?", or "What are you doing?" as their most frequent questions. To us Americans these seem very personal; yet, to Filipinos, "How are you?" is equally personal. Nonetheless, due to American influence, they are beginning to use this expression with friends and close acquaintances.

[b] - Filipinos actually ask "How many are you 'in brotherhood'? (literally) The above is an idiomatic American translation.

[c] - Filipinos do not actually say "I have to" do something, they just say "I will..."

[d] - This is the most frequent form of leave taking. They rarely just say good-bye, except when going on long journeys. They just inform you that they are going, returning home, going ahead, and so on.

DIALOG THREE

THE VOLUNTEER MEETS A STRANGER: PART 1

1. Hey, Joe,[a] Where are you going?

2. Just to school.

3. Wow! You already know how to speak Visayan.[b]

4. Just a little. I'm still studying now.

5. Do you like it here?

6. Yes, I like it here because the people are friendly.

7. How many years will you be here?

8. Two years.

9. Well, I'll just be going ahead.[c]

10. O.k. Thanks.

---

[a] Of course, ever since the war, all Americans are Joe. It is the people's pet name for you, and it is not meant to be insulting. Pet names for whole classes are common; they even have one for themselves: "PINOY." Also, in public address, every boy is "TOQ", every girl is "DAY", every elder man is either "PARE" or "NONG"; and egery elder lady is "NANG" or "COMMARE".

[b] Even if these dialects differ among themselves, each still calls itself "Visayan." In some cases, the translation will read in the particular dialect being spoken; however, keep in mind the point that they consider themselves one dialect.

[c] Another of the most common forms of leave taking.

DIALOG FOUR

THE VOLUNTEER MEETS A STRANGER, PART 2

1. Sir, sir, do you have a class now?
2. No, I don't. I'm vacant.
3. May I please ask you some questions?
4. Sure, go right ahead.
5. What's your name, sir?
6. I'm Tom Smith. What's yours?
7. I'm Pio Espinosa. How old are you, sir?
8. Twenty-three.
9. Well, you're still young. But you're very tall. What's your height?
10. Six one.
11. Wow, a six footer, ha? How long have you been here?
12. Just one month. > Yet you can speak Visayan.
13. Just a little, I'm still not very good.

This dialog constitutes some of the basic questions you will be asked again and again. The form of questioning sometimes changes, but the basic questions remain the same. Volunteers should get used to these questions from the very beginning, and the better your endurance to repeated exposures, the less strained you'll be. It must be admitted that times of the so-called 'culture shock' make it difficult to answer something for the thousandth time; yet remember that part of the culture is highly contingent on one's ability to be pleasant in public, particularily with strangers. The observation has been made that Filipinos are frank and open with their closest friends, and worst enemies; but with that wide middle range of new acquaintances and the general public body, they have a specific code of hospitality and formality heavily filled with 'SIR' or *makikissma.* The same sort of response is expected of foreigners, though many Filipinos are understanding of cultural differences.

DIALOG FIVE

THE VOLUNTEER MEETS A STRANGER, PART 3

(continued from previous dialog)

15 ~~14~~. When will you return to the States?

16 ~~15~~. June, 1969.

17 ~~16~~. Where do you live here.

18 ~~17~~. On Liberty Street at Mr. Gonzales' house.

19 ~~18~~. Why did you join the Peace Corps?

20 ~~19~~. I wanted to learn about the lives of people outside the United States.

21 ~~20~~. Fine. Do you have a girl back home?

22 ~~21~~. No. Not at all.

23 ~~22~~. Do you have a girl friend here in the Philippines?

24 ~~23~~. No. I'm shy towards girls since I'm still young yet.

25 ~~24~~. Tell me, which girls are prettier: Filipinas or Americans?

26 ~~25~~. Just the same. Some Americans are pretty, so are some Filipinas. Some are also ugly. But Filipinas are more modest and mannerly.

27 ~~26~~. There's the bell. I'll just go ahead. Thanks a lot.

28 ~~27~~. You're welcome.

DIALOG SIX

THE VOLUNTEER AT SCHOOL, Part 1

1. Where is the principal's office?
2. Just over there.
3. Is he in?
4. Sorry, I don't know?
5. Thank you.
6. You're welcome.

DIALOG SEVEN

THE VOLUNTEER AT SCHOOL, Part 2

1. Who are you looking for?
2. Mr. Arroyo.
3. He's over there in the office. I'll go over with you.
4. What are you teaching here?
5. Mathematics.
6. Aren't the students noisy around here?
7. Not really. Most of them are good and industrious.
8. Where are they brighter: here or in your place?
9. That's hard to say, since English is the language in the classroom; yet Visayan is spoken outside.
10. How many classes are you teaching?
11. I have three of my own, but I'm also co-teaching in two others.
12. Well, here we are. I have a class now, so I'll go ahead.
13. Thanks a lot.
14. You're welcome.

DIALOG EIGHT

THE VOLUNTEER IS INVITED TO DINNER

1. Hungry?

2. Yes, I'm starving!

3. Just a minute, please. Do you like our food here?

4. Of course, it's delicious.

5. Can you eat rice?

6. Yes. In fact, after I return home, I'll have Pio send me rice every month.[a]

7. What's your favorite dish?

8. Just about anything. But my favorite is 'ginamus'.[b]

9 [illegible]

10. Oh yes, it's delicious. I even drink tuba.[c]

11. You might have an upset stomach.

12. No, I have a strong stomach.

13. O.K. Let's eat. Eat until you're full and drink 'til you're drunk.

---

[a] - Pio in this case is the houseboy of the volunteer. "I'll have...send" is a rough English translation of the CAUSATIVE AFFIX which will be put into the verb root.

[b] - "Ginamus", literally meaning 'marinated' is a type of cooking, usually of fish, in which the food is marinated in vinegar and/or other strong flavorants for quite some time. Usually it is served raw, or only briefly cooked. The above volunteer may very well be making a great stab at PR, or else his stomach is quite strong.

[c] - "TUBA?" (with a glottal at the end) is a native drink favored by the common tao. It is made by catching fresh coconut sap in vessels and letting it ferment. It is mildly alchoholic: if fresh, it is sweet, but when old it is very sour, and is even used as a substitute for vinegar.

DIALOG NINE

THE VOLUNTEER AT MARKET, Part 1

1. Hello, Joe, will you buy anything?[a]
2. Yes, but my name's Steve, not Joe.[b]
3. Gee, you know how to speak Visayan already! What'll you buy Steve?
4. Meat—if it's cheap. How much is it?
5. Three twenty a kilo. Want any?
6. Yes, but if it's only fifty centavos worth.
7. Ah, what a cheapskate!
8. Yes, since I don't have much money.
9. I don't believe you. How much do you get?
10. Two hundred forty five a month.
11. Pesos or dollars?[c]
12. Pesos.
13. Well it's really a sacrifice. What else will you buy?
14. That's all. Thanks. I'll be going now.

---

[a] - Again we find the American as "Joe". Remember that it is a sort of pet name, and no offense is meant.

[b] - One sensible reaction is to correct the person by giving your correct name. However, intonation should be watched. If done properly, it will not only be polite, it will also be interpreted as extrmely friendly of you. It is best, in fact, to introduce yourself to people whom you suspect you will be dealing with, since they will help establish you through the ever-present 'grape vine'. By the next day, everyone in the market will know Steve is Steve, and not "Joe."

[c] - To the Filipino, all Americans are rich. They take it for granted you are receiving cash directly from the States, in dollars—and plenty of them. The Peace Corps idealises the establishment of our 'counterpart agreement' (the feeling that all volunteers should live like their foreign country peers), but it is up to the volunteer to instruct the peers of this. No matter how poorly you dress or live, the natives will still think you're rich. The poor appearance will be interpreted as 'humility' and not 'poverty.' The universal belief of the richness of Americans is difficult, if not impossible, to change.

DIALOG TEN

THE VOLUNTEER AT MARKET, Part 2

1. Miss, are you selling mosquito nets?
2. Yes, we are.
3. How much?
4. Five-fifty.
5. Gads, that very expensive. How about four.
6. I'm sorry, I couldn't do that. Make it five.
7. I'll take it. Do you have any buttons?
8. How much are they apiece?
9. Three for ten centavos.
10. How about two for five.
11. But, I'd lose out.
12. Seven for twenty, o.k?
13. All right. That'll be five-twenty for everything.
14. I only have a ten peso bill. Do you have change?
15. We do....Thank you.

This dialog shows you some of the standard bargaining techniques. If at first bargaining seems a bother; after a while it becomes a great deal of fun, both in learning the dialect, meeting people, and learning mannerisms. After a while, you may even get to dislike the fixed prices you find at some stores in Manila when you're on vacation.

DIALOG ELEVEN

THE VOLUNTEER TALKS ABOUT THE STATES, Part 1

1. Where are you from in the States?
2. From ~~[illegible]~~ Illinois.
3. Do you have a big house there?
4. It's not very big, but it's different from yours because it's very cold during the winter time.
5. Does it snow where you live.
6. Yes, during the winter time.
7. Do you have a car?
8. I used to, but I sold it.
9. Do you know how to drive?
10. Of course, it's easy. Do you drive?
11. Not yet. Maybe I'll have you teach me?
12. Sure. But we don't have a jeep.
13. Oh well, that's all right. How did you get here (to the Philippines)? What was your transportation?
14. Airplane, all the way from Chicago.

(to be continued)

DIALOG TWELVE

THE VOLUNTEER TALKS ABOUT THE STATES, Part 2

1. Let's go see a movie?
2. Shall we walk or ride?
3. Don't know, it's up to you.[a]
4. O.K. Let's walk. It nearby anyway.
5. Who's your favorite actor?
6. Don't know. Perhaps Elvis Presley.
7. Have you ever seen him in person?
8. Not yet, but I always see his pictures and hear him sing.
9. The actors are rich, aren't they?
10. Yes, they're rich, but not very happy.
11. Why's that?
12. They have a hard life.
13. Yes. They're always getting divorces too, aren't they?
14. Yes. Elizabeth Taylor has had four husbands already.
15. We don't allow divorces here.
16. It's much better for the children when divorce isn't allowed.[b]
17. Well, here we are already. Let me pay.
18. Well, thanks a lot!

---

[a] - Another very common expression in the dialect. Filipinos usually come up with this response far more than Americans do; and sometimes it's very peeving. We Americans like to guess, even if we're not sure. Unless someone has a definite opinion, they seem to always shrug it off with 'don't know.' Yet there are instances when they really stick their necks out. I guess it's cultural—and it's hard to pinpoint.

[b] - This is one way the dialog could run. The author doesn't personally agree with an answer leaving the topic like that. My own personal answer is: "Divorce is actually a law helping the wife and children receive money and stay alive if the parents can no longer stay together. It's much better to have divorce than have the husband or wife just run away and leave the rest of the family to starve." Filipinos seem to condemn divorce without thinking of it as a law; they think it rather a license for adultery. And on that point, they can act rather blind to the great deal of open adultery in their own country. The double-standard is a living reality.

SOME PEDAGOGICAL NOTES: How to use this book to learn for yourself.

Although this book may seem of formidable size, your concern is with roughly 39 or so pages, exclusive of the English translations. There are 12 dialogs relating to your particular dialect of one page each; there are 7 pages of introduction; and some 20 pages of Grammar Notes.

Hence, for the several weeks of work you have, the task is not so formidable as it may seem. In addition, it is best to explain that the main purpose of the work is to show you 'what your dialect is like'. The ideal thing to get into your hands, of course, would be a grammar and a dictionary, and a very comprehensive series of dialogs; not to mention a first class linguist and informant from your particular area. Unfortunately you may have none of these; you may only have this small booklet—a primer, a first book at a most elementary level.

It was because of the shortcomings you yourself may face in training and upon arrival that phonetic script was used. Once you learn the writing of the dialect you may growl at the use of 'Q' for glottal steps, and 'ɵ' and 'ɨ' for the unique sounds of Aklanon and Kinaray-a. But for now, this phonetic script is the only authoritative pronunciation guide, at least, which we can be sure to give you.

The gloss underneath the words is also subject to criticism, but if it bothers you or makes it more difficult for you to memorize the meaning of words, then simply cover it up with cardboard or paper as you read each line. In fact, such a process will eventually be necessary so that you will have only the dialect and its sound before your mind's eye and ear. After all, the local people will not speak to you with marginal gloss.

For the more industrious, they can begin their language notebook now by recording words (roots) and their meanings, and various grammar points as they learn them. Some can also make flash cards with the dialect word on one side and its meaning in English on the other. All of these methods are invaluable for quicker and more thorough learning.

A suggested course of study in steps and stages would be as follows:

1. Read and understand the Introduction, especially the notes on just how each letter must be pronounced. Pronunciation is essential. (pp. 5-9)
2. Brouse over the "GENERAL GRAMMATICAL SURVEY" keeping in mind only the different categories of words. (pp. 10-11)
3. Have the first dialog read to you. Just listen to the words and try to note the intonation and general breakup of vocabulary.
4. Repeat the dialog line by line, emphasizing first the sound--don't worry too much about the meaning of the dialect words or the constructions.
5. Note both word meaning and sentence construction.
6. Memorize the dialog and play it with other friends or instructors. If you find memorization distasteful, at least understand it and be able to respond to parts of it and to questions about its structure.
7. Move on to the next dialog after reading the grammar notes at the end of the previous dialog. Be sure to memorize the "in-dialect" materials that specifically relate to your dialect.
8. Repeat steps 3-7 for each separate dialog.
9. Check with the English translations only if necessary; or you may read them first, but do not refer too often. You must begin thinking in idiomatic Visayan, and try not to get English idioms or sticky-literal translations into your learning processes.

Good luck!